



## 2. HISTORICAL SURVEY











A GLOSSARY  
OF  
MISSISSIPPI VALLEY FRENCH  
1673-1850

BY  
JOHN FRANCIS McDERMOTT



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of  
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## PREFACE

Ten years ago, when I began reading in the history of the Mississippi Valley, I found myself occasionally puzzled by words which were no longer current in French and by others whose meaning obviously differed from standard usage. Noticing that translators and editors frequently had the same difficulty, I started a collection of unusual and obscure terms. The present monograph is the result.

This glossary is intended for the use of students of any phase of French culture in the Mississippi Valley. It will be of use to them, I hope, in supplying meanings of words which are, to all except specialists in the French language, obscure, difficult, or commonly confused. Particularly have I been interested in new words and new meanings for old words which often are not to be found in the large standard dictionaries. I have given much attention also to interpretation of now obsolete legal and commercial terms. I have included a number of Standard French words which I have repeatedly found confused and mistranslated. I have also included a number of other terms, commonly listed in dictionaries, not for the sake of elucidating their meaning, but for the sake of illustrating and describing certain customs which have grown up around them in the area of the Mississippi Valley; these terms are marked with an asterisk.

The word list has been gathered from printed and manuscript sources which range the entire Mississippi Valley—from the Allegheny Mountains to the Rockies, from the Great Lakes to the Gulf. Much use has been made of Canadian works, because a majority of the French people of the central part of the valley and a considerable portion of the Louisiana French were Canadian in origin. I have set the years 1673-1850 as approximate limits because that spread of time represents the period when Frenchmen were most active in the Mississippi Valley.

The plan of the glossary is simple. All words have been placed in one alphabetical order, with the most common spelling followed by variants. When a word is clearly borrowed from the

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Indian, I have next placed the abbreviation "Ind." Then follows the customary abbreviation to show the part of speech. The definition is given, whenever possible, in a single word. For all words of unusual meaning I have cited the authority of regional dictionaries or have added illustrative passages from travel books and documents to show the particular sense in which the word was used. For terms descriptive of customs I have named sources where the reader will find much fuller accounts than I have had space for. For those standard but often misused words included I give the definition without citation of authority, for they are to be found in Littré. Except for words of these last two classes, current or standard uses of entries have not been mentioned.

The documentation I have made as simple and useful as possible. The four studies which I have used most frequently I have referred to only by the surnames of the authors (Clapin, Read, Ditchy, Dorrance). In citing other works I have used the author's last name and a brief title. Every source mentioned is fully identified in the "Sources Consulted" that follows the word list. This list of sources (which is not intended to be a bibliography on the French language in America) I have arranged in one alphabetical order, because in that form it is more conveniently useful than if it were split into several classified groups.

I wish to express my gratitude for the assistance given me by many persons and institutions. The Library of Washington University, the Missouri Historical Society, and the Mercantile Library of Saint Louis have been particularly kind in the use permitted me of their collections. The Kansas City Public Library and the Stanford University Library have made special loans of rare books. The National Youth Administration and Washington University have provided me with a typist. Professors William Roy Mackenzie of Washington University and William Cabell Greet of Columbia University have given me considerable encouragement in my work. Professors Ralph P. Bieber and Bateman Edwards of Washington University, and Miss Stella M. Drumm, Librarian of the Missouri Historical Society, have been kind enough to read my manuscript critically

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and to make valuable suggestions concerning its organization and the scope of its word list. Professors Richard F. Jones, Bernard Weinberg, and Bruce A. Morrisette, and Dean F. W. Shipley have given time and assistance which I much appreciate. To Miss Annie Louise Carter, Miss Elizabeth Treeman, and Miss Alice E. Sellinger I am indebted for reading proofs.

JOHN FRANCIS McDERMOTT

Washington University  
Saint Louis  
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## INTRODUCTION

### I

*Cajeu*, *cerne*, *mitas*, *prélat*, *habitant*, *sauvage*, *cotonnier*, *voiture*, *brûlot*, *gourde*, and *assolat*<sup>1</sup> were all words in common use among the Mississippi Valley French between 1673 and 1850; yet several of them are not to be found in Littré's *Dictionnaire de la Langue Française*, and for the others the meanings given in Littré are almost all quite unsatisfactory for local use. Imagine being confronted, in the inventory of an estate, with the information that an opulent French trader at Saint Louis owned two *grands Prélats* valued at fifty *livres* each, an old *Prélat* worth half as much, and another *méchant Prélat* of no value whatsoever—a strange state of religious affairs that must seem. How astonished a Parisian would have been to hear one morning that his *voiture* had broken loose from its moorings and was floating down the river! It would not have consoled him to be told that a quickly made *cajeu* would carry him across the river where for a few *gourdes* he could readily obtain a *piroque*.

There were difficulties in the language for the eighteenth century Parisian traveling in America to satisfy his curiosity as well as there are for the present-day student of men and manners in the early West. Words and phrases now misleading, obsolete, or obscure, words with a local meaning distant from that of Standard French, and words which were actually new word-stock confronted them both. Although the French used by educated people in the Mississippi Valley was as good as that spoken in any other place, the conditions of the new life obviously called for an extension of the vocabulary. The many races and nationalities in the great territory—Canadian, Indian, Spanish, Negro, West Indian, Louisiana French, and the French of France—all contributed to Mississippi Valley French. The new fauna and flora, as well as new occupations, made necessary additional words and extended the meaning of old ones.

<sup>1</sup> All French words cited in this introduction will be found in the dictionary that follows; it is unnecessary, therefore, to document them here.

One considerable influence on the French vocabulary in the Mississippi Valley was that of Canada. Within a century after the founding of Quebec, settlements of Canadian French were growing up in the Illinois Country at Cahokia and Kaskaskia, and not many more years passed before the villages of Fort Chartres, Prairie du Rocher, Saint Philippe, and Vincennes were peopled from Canada. Sainte Genevieve drew its population from its parent town, Kaskaskia. Saint Louis, founded by a Frenchman of France, acquired its inhabitants largely from the old villages of the eastern part of the Illinois Country or from Canada. The militia lists for Saint Louis in 1780 show the diversity of population in the district and the preponderance of Canadians: one man was born in Spain, two were Italians, three Americans, seven were from New Orleans, twenty-four from France, forty-eight from the Illinois, and one hundred and twenty-nine from Canada.<sup>2</sup> Louisiana, as well, owed much to the Canadians. The province and its principal towns, New Orleans and Mobile, were founded by Canadians under the leadership of members of the notable LeMoyne family, and Canadians were familiar with that country from the very beginning of the eighteenth century. Many of the French, then, who roamed from the Great Lakes to the Gulf of Mexico and from the Appalachians to the Rockies were of Canadian origin.

It is to be expected that usages developed in seventeenth century Canada became part of the word-stock of the Mississippi Valley. One interesting illustration of the change in language brought about by a change in living conditions is the verb *habiter* and the nouns *habitant* and *habitation*, which in Standard French mean "to live" or "to dwell," an "inhabitant," and a "house." In early Canada there were four classes of population: the military, the religious, the trading company and its employees, and the true colonists who had come "to dwell" permanently in the new land. Since these colonists—"inhabitants"—settled on farms and were expected to devote themselves to agriculture, the word *habitant* in Canada became synonymous with "farmer." The term was carried down to the Mississippi Valley in this particular sense, so that in almost every instance *habitant* should be translated "farmer," and *habitation*, "farm."

<sup>2</sup> Houck, *Spanish Régime in Missouri*, I, 184-189.

Many other examples of such change might be cited. *Hiverner*, "to winter," and *hivernant*, "one who winters," were first used for employees of the French trading companies who stayed in Canada through the winter, but in the eighteenth and nineteenth centuries these words referred to employees of the Canadian and Saint Louis houses who stayed at distant posts during the winter. The *coureur des bois* was not a "runner of the woods" but a free hunter who preferred life in the woods to life in the towns or in the service of one of the fur companies. A *carriole* in France might be a poor excuse for a cart; in the North Country it was a sled drawn by horse or dog. A *désert* for a native of France would be a wild or deserted country; for a Canadian it was a cultivated field. In Canada, *faire le désert* was to clear land for agricultural purposes.

With the Canadians, a century of gradual transformation of Standard French was brought down into the Mississippi Valley, but that was not the only race or group influence. In the South slavery meant the growth of a speech which was a cross between French and various African dialects, and words like *gombo* and *congo* became a part of the Louisiana French vocabulary of educated people. Throughout the valley the Indians contributed many words: *mataché* for spotted or painted in the Indian manner, *parflèche* for dressed buffalo hide. A word like *boucaner*, "to smoke meat," traveled north from South America; *marin-gouin*, "mosquito," is another acquisition from the southern continent. *Patate* reached the French vocabulary through the Spanish but it came originally from Haitian *batate*. *Pirogue* was *piragua* when the French took it over, but the Spanish had borrowed it from the Caribs. The Spanish gave the French such words as *cabresse* (*cabestro*—"halter") and *marron* ("wild")—the latter was a particularly useful word, for, where French *sauvage* meant "wild" or "savage," *marron* signified something once domesticated but now returned to a wild state, whether negro, horse, or cattle.

Race contacts themselves and the admixture of races demanded new words. Americans, for Canadians and for the people of the Illinois Country, were *Bastonnais*. The native-born whites were *Créoles*. *Canadien*, even in the nineteenth century, meant the French of Canada. Mixtures of white blood and black were

described as *mulâtre*, *griffe*, *quarteron*. Crossbreeding of French and Indian resulted in *métis* and *bois-brulé*. *Zambo*, *gens-libre*, *gens de couleur*, *homme-libre*, *Français de France* were other necessary terms.

It was not merely contact and gradual change that enlarged the language. The new flora required new terms, not to be found in the existing vocabulary. An important part of the Indian contribution is found in the naming of trees and plants: *assimine*, *plaquemine*, *cassine*, *pacane*. For other trees the French invented names: *févier* (locust), *bois inconnu* (hackberry), *bois de flèche* (dogwood), *bois d'arc* (Osage orange). Animal life, too, called for new words. Here the Indians contributed *pichou* (bob-tailed wildcat) and *quiliou* or *kiliou* (calumet bird). The French added *barbue* (catfish), *rat de bois* (opossum), *siffleur* (groundhog), and used with new meaning *outarde* (Canadian goose), *cerf* (elk), *cabri* (antelope). The English contributed *carencro* (carrion crow, buzzard). Among the insects new to the French were the *frappe d'abord* and the *brûlot*. The first was so named because "as soon as it has alighted on the skin it bites immediately."<sup>3</sup> The other was a small black fly which attacks "the nose, the eyes, and the mouth, the mere contact of which gives a lasting sensation of a burn."<sup>4</sup>

The very important contact with the Indians made necessary a new vocabulary for the details of Indian life. The Indian wore *braguets* and *mitas*, or *mitasses*. He smoked *kinikinik* or *bois roulé*. He drank, on occasion, *cassine* and he ate his *sagamité* with the aid of a *micouen*. He listened to or gave counsel in the *loge* or at the *feu des vieillards*. When he went out with a war party under the leadership of a *partisan*, he left the aged and sick members of the tribe in a *cache des vieilles*. The discipline of a hunting camp was maintained by *soldats*. The *soldat*, or "soldier" as it is generally Englished, was an important personage, but his duties make it clear that he should more correctly be called "police" or "military police." According to Edwin James, "on all occasions of public rejoicings, festivals, dances, or general hunts, a certain number of resolute warriors are

<sup>3</sup> Tixier, *Travels*, 257.

<sup>4</sup> *Ibid.*, 85.



previously appointed, to preserve order, and keep the peace. In token of their office they paint themselves entirely black; usually wear the crow, and arm themselves with a whip or war-club, with which they punish on the spot those who misbehave, and are at once both judges and executioners. Thus, at bison hunts, they knock down or flog those whose manoeuvres tend to frighten the game, before all are ready, or previously to their having arrived at the proper point, from which to sally forth upon them. Four or five such officers, or soldiers, are appointed at a council of the chiefs, held in the evening, to preserve order amongst the hunters for the succeeding day.”<sup>5</sup>

Another interesting custom among the Indians was that called by the French *frapper le poteau*. On ceremonial occasions warriors would step forward, strike a post in the center of a circle, and recite their deeds of valor (*coups*), but every brave must then speak only truth, for the act, because of its public nature, was as binding as an oath. One of the finest exploits was in the midst of battle to strike an enemy with one’s hand: Victor Tixier met an Osage brave who bore the proud name of *Frappeur des chefs*. Many travelers have spoken of the “crying” of the Osage, but *pleurer* is a weak and unsatisfactory word to describe the Indian’s conduct—wailing or keening are closer synonyms. Bradbury recorded an amusing variant of this noisy mourning: “I have been informed, that when the Osages were in the habit of robbing the white settlers, it was customary with them, after they had entered the house, and before they proceeded to plunder, to black their faces, and cry. The reason they gave for this was, that they were sorry for the people they were going to rob.”<sup>6</sup>

A *marmiton* enjoyed an official importance far different from that of a cook or scullion in a white society. He was, indeed, no ordinary fellow. “The cooks,” Pike noticed in 1806, “are either for general use, or attached particularly to the family of some great man; and what is more singular, men who have been great warriors and brave men, having lost all their families by disease, in the war, and themselves becoming old and infirm, frequently take up the profession of cook, in which they do not

<sup>5</sup> *Long’s Expedition*, I, 297.

<sup>6</sup> *Travels*, 64.

carry arms, and are supported by the public or their particular patron. They likewise exercise the functions of town criers, calling the chiefs to council and to feasts; or if any particular person is wanted, you employ a crier, who goes through the village crying his name and informing him that he is wanted at such a lodge."<sup>7</sup> These are but a few of the words or expressions that through necessity became part of the customary vocabulary in the Mississippi Valley.

The contact with the Indians was largely governed by trade. Consequently, the fur trade has contributed much. *Traite*, *traiteur* for the "trade" and the "trader," *bourgeois* and *engagé* for "employer" and "employee" were additions to the vocabulary. The trader had to have a *congé* (license). Trading companies often sent men out *en déroutine* (to trade with the Indians in their own country). *Plus* was a standard of value.

But even more new terms grew up with the use of the waterways in the Indian trade and the fur-taking business. A boat was a *voiture*; but it might, among other kinds, be a *canot maître*, a *canot du nord*, a *piroque*, a *bateau plat*, a *berge*, a *cajou*, a *boucaut*. A *voyageur* was not a "traveler" but a "boatman"; the day's *marche* on the water was divided into many *pipes*. A *demi-charge* or *portage*, if more than a third of a mile, was generally divided into *poses*, and during the carrying each *voyageur* bore two *pièces*, one of which was suspended from his head by a *filet*. The boatman by old custom was allowed a *filet* of hard liquor two or three times a day. In addition to *portages* there were the *traverse*, the *remous*, the *embarras*, the *chute*, the *chaudière*, the *sault* to try the skill, the patience, and the strength of the *voyageur*. The boat was under the command and guidance of a *patron*. If the *voyageur* on the Missouri River was a *blanc-bec*, a man who had never been more than a few hundred miles from Saint Louis, he could expect to be initiated when the boat passed the Platte. *Détour* and *dalle*, *raccourci* and *éboulement*, *bayou* and *coupe*, *galet* and *galette* were all familiar terms in the vocabulary of the waterways.

The hunter and the trapper wandering overland found need for more terms than the names of animals cited above. The

<sup>7</sup> Coues, ed., *Expeditions of Pike*, II, 528.

buffalo, of course, furnished many. For food the best part of the animal was the *bosse*, the fat hump, but the *dépouille* and the *plats-côtes* were greatly valued, too. *Pémican*, dried buffalo meat, was stored and carried in *taureaux*, sacks made from the hide of the buffalo bull. The bull himself was a *cayac*. A favorite dish was *boudin*, a prairie sausage made and consumed on the spot. The *cerne* was one of the favored ways of hunting the buffalo. *Bois de vache* (buffalo dung) served as firewood on the open prairies.

## II

The transformations of, and additions to, word-stock caused by the finding of new animals, new trees, new plants, new breeds of human beings, new occupations and ways of life account for a great part of the difference between Standard French and the vocabulary used in the Mississippi Valley. But there are other difficulties that come between the modern reader and the eighteenth century books and documents that interest him. The greatest of these were the result of the changes brought about by the French Revolution.

While the French ruled the Mississippi Valley, the *coutume de Paris* was the law of the colony, and weights and measures of Paris were the standards. *Acquêt*, *conquêt*, and *propre*, *communauté*, *divorce*, *émancipation*, *majorité*, *tutelle*, *syndic* must be understood in the values those terms had before the Revolution. The old money terms were replaced by new ones, but a reader must have a knowledge of the eighteenth century meaning of those terms and of their purchasing value if he is to understand the conditions of living in the Illinois Country. The *piastre* was in general circulation in the Mississippi Valley but it was not the same thing as the "piaster" of Turkey or of Egypt or of Indo-China. The *bon* was a private note which announced itself as "good for" a specified amount of a named goods, commonly furs or lead, and rested solely upon the credit and the good name of the merchant or trader issuing it. Strange, difficult, and confusing are the old weights and measures, for within France there were a number of values attached to the same term, but that of Paris was the only true one for the colony. The English foot and the *pied du roi* were not the same; con-



sequently, any interpretation of the *perche*, *toise*, *brasse*, *arpent*, *lieue* that does not take account of such difference will be incorrect. The old *pinte* of Paris was the approximate equal of the English quart. The *quintal* was the hundredweight, but, since the pound in question was the French rather than the English, the *quintal* was nearly eight pounds heavier than the English hundredweight.

Time has aided the Revolution in the outlawing of words. Many terms once common are obscure today because they have passed out of use. An *officier réformé* was a half-pay officer, a *mitoyenne* was a party fence, *endossement* was an unturned strip left between holdings in the common-fields, a *voyage* was a load (of produce, wood, wheat, and so forth). *Maison de poteaux en terre*, *maison de poteaux sur sole* were phrases that describe types of buildings common in the Illinois Country in the eighteenth century.

Confusing also is the apparent similarity of French and English words. There are many possibilities of confusion. French *vacation* has nothing to do with English "vacation"; it is rather the opposite, for it means, in a legal document, the attendance or sitting, the day's labor, of the officials engaged in conducting a public sale or administering an estate—and the estate paid for the number of days of such *vacation*! *Naturel*, used with the name of a person and the name of a place, does not have the significance often attached to it in English; it merely means "native of." *Emancipation* in most French documents of the eighteenth century refers to the coming of age of a young man or to his release from guardianship, rather than to the freeing of a slave. A *tuteur* was a "guardian," not a "teacher." *Ancien* before a word ought not to be rendered "old"; an *ancien avocat* is not an "old lawyer" but a man who formerly practised law. *Sauvage* often means "wild" or "savage," but when used as a noun it has almost always the significance of "Indian" and when used as an adjective often has that value: few will insist that *souliers sauvages* should be translated "wild shoes" or "savage slippers" or that *cabane sauvage* should be rendered as anything but an "Indian cabin" or "hut." A *chat* or *chat sauvage* was never a "wildcat" but always a "raccoon." A *parc* was not a "park" but an "enclosed field."

Again, one has need to be careful of the usual translation of a French term which will sometimes be adequate but not always. *Boeuf*, for instance, in Standard French is "ox," and in the Mississippi Valley the word retains this meaning wherever the farm is concerned. In texts referring to the plains or hunting or the fur trade, however, it must be rendered "buffalo." Originally the full name for this animal was *boeuf sauvage* (Indian cattle) but later it was shortened to *boeuf*. *Vache*, consequently, will as often mean a "buffalo cow" as a "milch cow." But the *boeuf de prairie* is the "horned lizard," and the *vache-à-lait* is "milkweed"! *Boucaut* is good in Europe or America for "hogshead," but in America it is also "bull boat," a skin boat shaped something like a hogshead. *Marais* in France is "marsh"; in the Mississippi Valley it is sometimes "marsh" but is more often applied to ox-bow lakes and open ponds. *Cadet* means the "younger," but it must not be mistaken (as it frequently is) for "junior," for *cadet* signifies not a son who bears the same name as his father, but the younger brother as distinguished from the elder.

Similarly, terms like *bal des rois*, *charivari*, and *guignolée* which refer to customs in the Mississippi Valley need to be understood as they were in the earlier centuries. It is necessary to remember, too, that *divorce* was only a legal separation and that the signing of the *contrat de mariage* was held then the practical equivalent of marriage. The customs of a district must be represented in any account of the language of the district.

### III

The sources for an investigation of such change and growth in the Mississippi Valley French vocabulary are of three kinds: contemporary documents and travel accounts, manuscripts recently published or republished and edited, and the work of scholars who have recorded the French language in America today.

One important source must be the documents of the period concerned. Obviously, inventories, court records, and official papers have saved in their context those words once in good use that have dropped by the way—particularly those exiled by the Revolution. The French and Spanish Archives of Saint Louis

(MSS.), Houck's *Spanish Régime in Missouri*, Margry's *Découvertes et Établissements*, and the *Illinois Historical Collections*, for instance, make large quantities of such documents available for examination.

But most important of all are the accounts written by intelligent and interested travelers—and these were many. Soldiers, traders, religious, scientists, explorers, seekers after health or amusement made up the bulk of these alert amateur philologists, who traveled early and late over the whole continent. The Upper Mississippi with its fauna and flora was examined by such different persons as Zebulon M. Pike, Stephen Long, J. C. Beltrami, and Henry Rowe Schoolcraft. The "North Country" was reported at length in the diaries of Alexander Henry and David Thompson, of Nicholas Garry and other members and employees of the British fur companies. A detailed early view of nearly the whole course of the Mississippi River—Illinois Country and Louisiana—Father Charlevoix presented in his letters to the Duchess of Lesdiguères. André Michaux, coming over the Alleghenys in the 1790's, managed to combine botanizing with political work for Genêt; his account of plant and animal life in the Illinois Country is particularly valuable because he very often cited both Illinois French and American names in addition to giving scientific classification.

On the Missouri we find travelers of all kinds: Jean Baptiste Trudeau represented one Saint Louis trading company there during the 1790's; Antoine Tabeau another a few years later. Perrin du Lac, a Frenchman, whose only apparent reason was to look at the world, made a trip up the Missouri in 1802. Lewis and Clark two years later set out on their long journey to the Pacific. Brackenridge, a young Pennsylvania lawyer with more time than practice, and John Bradbury, English naturalist, wrote parallel accounts of their trips in 1811. Major Long conducted another official party in 1819 and 1820. Maximilian, Prince of Wied, an amateur naturalist of importance, needed three volumes to present the record of his American tour, much of which was devoted to the Missouri River. J. N. Nicollet, John James Audubon, and Father De Smet were other interested travelers in the Northwest. The western plains were explored and reported by such British sportsmen as Sir William Drummond Stewart,

Captain John Palliser, and Charles Augustus Murray; and by official expeditions under the command of Frémont and Stansbury.

Among the first to take particular interest in the Arkansas Country was the Jesuit Father Paul du Poisson who made many notes of river terms and of plant and animal life new to him. His account, with those of other priests, has been preserved in the *Jesuit Relations and Allied Documents*. Bossu, a French army officer, wrote informative letters from this district some four decades later. In the next century Pike passed through the Arkansas Valley in 1806-1807, and Nuttall, the English botanist, a dozen years after that. Victor Tixier, young French medical student in search of health, spent three months on the western plains and in the Arkansas Valley, principally in company with the Osage, in the summer of 1840. No word or phrase of Creole vocabulary escaped this amateur of language, and his interest extended from the French as spoken in America to the Osage language.

In Louisiana, Le Page du Pratz in the middle of the eighteenth century recorded in his history a great many observations concerning the new country and enriched the vocabulary necessary to describe it. At the time of the Louisiana Purchase, C. C. Robin, a French traveler, and William Dunbar of Natchez, a Scottish planter with scientific interests, made valuable notations of plant and animal life, Indian life and customs, boats, and other matters of interest to us today. Tixier, who spent three months on French plantations before he traveled north, noted many current terms in the Creole vocabulary which were not found in Standard French.

The travelers wandered over the entire length and breadth of the Mississippi Valley from those early days when Joliet and Marquette, when La Salle and Henry de Tonty opened the country, and the notes they made of terms concerning animal and vegetable life, slavery, Indian life and manners, the buffalo hunt, the fur trade, and the river occupations have been of the greatest value in showing and explaining the extension of the French language in America.

A most helpful addition to the observations and comments of the travelers themselves is the detailed editorial work of such



men as Elliott Coues, Hiram M. Chittenden, Reuben G. Thwaites, Clarence Alvord, and Frederick W. Hodge in tracing the obscure, in making rare texts accessible, and in making available an extensive knowledge of the Indian. When the traveler has failed to make himself clear enough, the investigations of an editor like Coues prove of great value. Likewise, such a study as Mrs. Surrey's *Commerce of Louisiana*, based largely on unpublished documents, is invaluable.

Very important, too, in such an investigation as this of the language of an earlier time are those studies that have been made of the living language. There are four monographs that have proved as valuable to me as the travelers' accounts which have provided the bulk of my word list. Sylva Clapin published in 1894 his *Dictionnaire Canadien-Français*, a dictionary of current Canadian usage. In 1931 Professor William Read of the University of Louisiana published his *Louisiana-French*, in 1932 Professor Jay K. Ditchy edited *Les Acadiens Louisianais et leur Parler*, and three years later Professor Ward Allison Dorrance of the University of Missouri published his monograph on *The Survival of French in the Old District of Sainte Genevieve* with its extensive vocabulary of French still spoken in that section of Missouri today. Without these studies, my progress would have been slower and my word list slighter.

# GLOSSARY

## A

**à**, prep. Used as the equivalent of the possessive *de*: *Rivière à Jacques, fourche à Courtois, le moulin à Taillon, la vache à Renaud* (Clapin, 1; Dorrance, 52; Ditchy, 44).

**absinthe**, n.f. Sagebrush, wild sage, or wormwood.

Tixier stated: "the prairie was covered with absinthe" (*Travels*, 210). Frémont, on the plains two years later, wrote: "The *artemisia*, absinthe, or prairie sage as it is variously called, is increasing in size, and glistens like silver, as the southern breeze turns its leaves to the sun" (*Report of Exploring Expedition*, 14). See also *ibid.*, 56, 71, 127, 147. See *herbe sainte*.

**açimine, açmine**. See *assimine*.

**acquêt**, n.m. Property acquired before marriage by purchase or gift, but not that acquired by inheritance (Viолет, *Histoire du Droit Civil Français*, 772). Cf. *conquêt, propre*.

**agrès**, n.m. pl. Harness (Fortier, *Louisiana Studies*, 186). Among *voyageurs* in Canada, however, the word signifies "baggage" or "equipment" (Chamberlain, "Life and Growth of Words," 139). See *butin, drigail*.

**aguilanieu**. See *guignolée*.

**aigle à tête blanche**, n.m. The bald-headed eagle. Tixier spoke of this as the calumet bird (*Travels*, 213, 261). See *kiliou, oiseau de calumet, quiliou*.

**aigrette**. See *egrette*.

**ainé, aînée**, adj. and n., m. and f. Elder, the elder (of two brothers or sisters). Often applied to the first-born son or daughter. Seldom to be translated "senior." On 12 May 1794, among those present at the meeting in Saint Louis to organize the "Compagnie de Commerce pour la Decouverte des Nations du haut du Missouri" were "Chouteau, *ainé*" and "Chouteau, *cadet*" (Douglas, "Manuel Lisa," 238, n. 15); these persons were Auguste and Pierre, the two sons of Madame Chouteau. See *cadet*.

**alisier**, n.m. The blackhaw (Read, 2).

**allumer**, v. tr. To light a pipe (Clapin, 344; Nute, *Voyageur*, 50-51).

**alouette**, n.f. The snipe. The meaning in Canada and the Upper Mississippi Valley, according to Chamberlain ("Life and Growth of Words," 84). Read (5, 16) gives *cache-cache* as the most common Louisiana French designation.

**ancien**, **ancienne**, adj. m. and f. As in Standard French, *ancien* before a word means "former." *Ancien capitaine*, *ancien traiteur* should generally be rendered "former captain," "former trader," i. e., one who was once a captain, a trader.

**ancre**, n. A barrel or cask of varying capacity. As applied by order of the Superior Council of Louisiana in 1728, 90 pounds of beef, or 22 *pots* (q.v.) of olive oil, or 23 *pots* of brandy comprised the *ancre*. In 1734, however, brandy ran 16 *pots* to the *ancre*. In 1745, 10 gallons of indigo equaled an *ancre*, and in 1747, 28 *ancres* of salt pork equaled a ton (Surrey, *Commerce of Louisiana*, 254, 262, 274, 275, 204, 206).

**animaux**, n.m. pl. Domestic animals, stock (Clapin, 16; Read, 2). Standard French is *bestiaux*.

**anse**, n.f. A cove or little bay. Sometimes used for the peninsula that forms the bay, e. g., *l'Anse*, on Lake Superior; cf. *Anse à la Graisse*, the popular name for New Madrid, Missouri. Fortier found *anse* used in Louisiana for "the prairie advancing in a wood like a small bay" (*Louisiana Studies*, 186); cf. *île*.

**apakois**, **apaquois**, Ind., n. A mat of reeds, used in making cabins and for various other purposes (*Wisconsin Historical Collections*, XVI, 366; XVII, 99 and n. 1). See *apichimont*.

**apichimont**, **apishemeau**, Ind., n. A covering made of skins (*Wisconsin Historical Collections*, XVII, 116 and n. 1). In Townsend's *Narrative of a Journey* (145) the word appears as *apishemeau*, which Thwaites, the editor, explained as "mats made of reeds, used for building wigwams, carpets, beds, coverings of all sorts." Thwaites added: "The early Algonquian term was 'apaquois.'" Ruxton, however, described *apishamores* as "saddle-blankets made of buffalo-calf skins" (*In the Old West*, 102).



**apishamore.** See *apichimont*.

**apola, Ind., n.f.** A kind of stew (Clapin, 344) or roast (Chamberlain, "Life and Growth of Words," 140). Frémont spoke of "pieces of the most delicate and choicest meat, roasting *en appolas*, on sticks around the fire" (*Report of Exploring Expedition*, 19).

**appenty, n.m.** A lean-to. Variant spelling of *appentis*.

**arbitre, n.m.** An arbiter or arbitrator. In Louisiana and the Illinois Country, during the colonial period, many civil actions were settled by arbitration. The appraising or awarding of disputed property, the settling of a board bill, the determining of the position of a fence, the awarding of damages for the death of a slave or for a cargo seized by river pirates—such cases were first placed in the hands of arbiters. Each party appointed one, sometimes two, arbiters; then either these arbiters selected an additional one, or the chief civil officer named one, to act as referee in case of disagreement between the others. Their decision had the weight of a court opinion. Appeal, however, could be carried through district and provincial courts to the highest tribunal in France or Spain. For examples of such proceedings, consult Billon, *Annals of St. Louis*, 314-315; Douglas, "The Case of Pourée against Chouteau"; Dart and Porteous, "Civil Procedure in Louisiana."

**(Les) Arcs.** The Arkansas Country. *Aux Arcs*: at the Arkansas, in the Arkansas Country, at the *Poste des Arcansas*. Cf. *Kas*.

**argenterie, n.f.** Silver trinkets used as trade goods with the Indians. *Bijouterie en argent*.

"Tu ne me dis rien de l'argenterie pour les Creeks" (A. P. Chouteau to Pierre Chouteau, 24 August 1829, Chouteau Papers). For a list of such trinkets, see the advertisement of Antoine Dangen in the *St. Louis Enquirer*, 13 December 1823.

**armoire, n.f.** Generally a wardrobe; sometimes a cupboard.

**armurier, n.m.** A gunsmith.

**arpen.** Common spelling for *arpent* (*q.v.*).

**arpent, n.m.** A unit of linear or square measure. As a unit of linear measure the *arpent* of Paris equaled 10 *perches*

(*q.v.*), or 180 feet (Clapin, 22). Read (3) states that an *arpent* is "roughly equal to 192 feet." The explanation of this apparent confusion is that Clapin means French feet and Read, English. The exact figure is 191.838 English feet. See *piéd*. As a unit of square measure the *arpent* of Paris equaled .8449 English acre.

**arpent de terre, arpent de face.** A piece of land one *arpent* wide by forty deep. A double grant was eighty *arpents* deep. Grants, of course, were frequently more than one *arpent* wide (*American State Papers, Public Lands, I-VII, passim*).

**arpenteur, n.m.** A surveyor.

**asseminier.** See *assiminier*.

**assimine, Ind., n.f.** The papaw, the fruit of the papaw tree. Hodge derives *asimina* from the language of the Illinois Indians (*Handbook, I, 101*). Read (79, 90-91) declares *açimine* to be the correct form, and shows present-day Louisiana usage to be sometimes *açmine* but more commonly *jasmine*. According to Dorrance (55), the Missouri Creoles still use *assimine*. He states that Gabriel Marest, in 1712, used the form *racemina*, and Charlevoix, in 1721, *açimine*.

**assiminier, Ind., n.m.** The papaw tree. Read (79-80, 91) uses *açiminier* and *jasminier*. For the first he cites Charlevoix (*Histoire, III, 395*). Le Page du Pratz wrote *asseminier* (*Histoire, II, 20*). See also Robin, *Voyages, III, 482*; James, *Long's Expedition, III, 189*.

Of many descriptions by travelers (not cited by Read or Dorrance), two are worth quoting. The earlier is in the "De Gannes Memoir" (1690): "There were other trees [in the Illinois Country] as thick as one's leg, which bend under a yellowish fruit of the shape and size of a medium-sized cucumber, which the savages call *assemina*. The French have given it an impertinent name. There are people who would not like it, but I find it very good. They have five or six nuclei inside which are as big as marsh beans, and of about the same shape. I ate, one day, sixty of them, big and little" (Pease and Werner, *French Foundations, 320*). Father Bonnacamps, on the Ohio in 1749, wrote: "Now that I am on the subject of trees, I will tell you something of the *assimine-tree*. . . . [It] is a

shrub, the fruit of which is oval in shape, and a little larger than a bustard's egg; its substance is white and spongy, and becomes yellow when the fruit is ripe. It contains two or three kernels, large and flat like the garden bean. They have each their separate cell. The fruits grow ordinarily in pairs, and are suspended on the same stalk. The French have given it a name which is not very refined, *Testiculi asini*. This is a delicate morsel for the savages and the Canadians; as for me, I have found it of unendurable insipidity" (*Jesuit Relations and Allied Documents*, LXIX, 173). Tixier, in the Osage country in 1840, also described the tree and its fruit (*Travels*, 264).

**assolat**, n. A kind of broiled meat.

In 1815 Jules de Mun wrote: ". . . we made a good meal off of the beef brought by our men; I mean to say a good meal from the hunter's point of view, a piece of meat stuck on the end of a small piece of wood which one sets before the fire and turns from time to time; this is what is called *assolat* . . ." (*Journals*, 19). Cf. *apola*.

**ataca**, **atoca**, **atoqua**, Ind., n.m. The cranberry (Clapin, 25-26; *Wisconsin Historical Collections*, XVI, 196 and n. 1).

**au dit**. Not "the said," but "the same," "ditto." Used in inventories, lists of goods, etc.

**aulne**, **aune**, n.f. An ell. A linear measure equal to "3 *pieds* 7 *pouces* 10 *lignes* 5/6," or 1.182 meters (Littré). Alexander gave the English equivalent as 1.29972 yards (*Dictionary of Weights and Measures*, 5).

**avilonneau**. See *guignolée*.

**aviron**, n.m. A canoe paddle (Chittenden, *La Barge*, I, 92).

**avocat**, n.m. The avocado pear (Rafinesque, *Medical Flora*, II, 236).

**ayeul**, **ayeulle**, n.m. and f. Grandfather, grandmother. Common spelling for *aïeul*, *aïeule*.

## B

**babiche**, Ind., n.f. A leather or skin thong (Chamberlain, "Indian Words in French Canadian," I, 232; Clapin, 32; Elliott, "Speech Mixture in Canada," 147).

**baire**, n.m. A mosquito bar or mosquito net (Read, 3). Cf. *bier* (*bar*) in Criswell, *Lewis and Clark: Linguistic Pioneers*, 11. See *ber*.

**baissière**, n.f. A gully or ravine.

"During the first three miles we had to cross hills separated by large and deep coulées, (more commonly called by the voyageurs '*baissières*') at this time perfectly dry . . ." (Nicollet, *Report*, 51). See *coulée*. In Canada it is now applied to that part of a river below a dam or to an irrigation ditch (Clapin, 346). *Bassière* (*q.v.*), meaning "hollow" or "ravine," is now in use among Missouri Creoles (Dorrance, 58).

**bal des rois**,\* n.m. The first of the "kings' balls" was held on the *fête des rois*, Twelfth Night.

According to Primm, at the dance given on the "day of the kings" a large cake containing four beans was cut by the girls during the evening, and "the four whose fortune it is to find the beans are declared Queens. Each of the queens then selects a young man to whom she presents a bouquet and proclaims him her King. Thereupon, a consultation is had, a night and a place are fixed for the first '*Bal de Rois*' [*sic*] . . . at which all are free to attend without further invitation. The expenses of this ball are borne by the four kings. . . . At the close of this first Kings' Ball, the queens selected new kings, and they selected new queens for the next kings' ball, and thus a series of festivities was kept up, during the whole of the Carnival" ("New Year's Day in the Olden Time of St. Louis," 20-21). Primm, of French descent, was born in Saint Louis in 1810; he wrote in 1867.

Christian Schultz, who stayed for some weeks in Sainte Genevieve in 1807, reported the custom in slightly different terms: "They have . . . a very pretty practice of introducing their balls at the commencement of the carnival, which I shall endeavour to describe for your amusement. Two or three ladies make arrangements with their male friends for the first ball,

during which two or more elegant bouquets are presented by the ladies to as many gentlemen; this piece of ceremony raises the select number to the rank of kings, and entitles them to the privilege of saluting the fair donors. The gentlemen then each makes his choice of a favourite lady, to whom with great politeness they present their bouquets; this mark of distinction likewise raises the favoured ladies to the rank of queens, and the gentlemen take their pay in another salutation for the honour conferred. This ceremony having passed, it becomes the duty of the royal parties to give the next ball, previous to which the royal ladies pass many impatient hours in waiting for the silk shoes, gloves, stockings, bracelets, ear-rings, &c. which it is expected the royal gentlemen will have the royal goodness to present. The royal parties always do the company the honour to open their balls" (*Travels*, II, 60-61).

**banc**, n.m. A canebrake.

"Farther down the marsh begins, the trees disappear and are replaced by actual forests of wild cane which go as far as the cypress grove. These *bancs*, as they are named in this country, are almost impenetrable. The stems of the reeds, very close to one another, are bent, broken, and intertwined by the wind. They grow in all directions. It is necessary to use an axe or fire to make any progress" (Tixier, *Travels*, 84).

**Bande des Chiens**. Band or Society of Dogs. Found among the Osage by Tixier (*Travels*, 129). See *corps de boeufs* and references given there.

**banquette**, n.f. Sidewalk (Read, 3-4).

**baptiser**, v. tr. To name, to give a name to. Frequently used without reference to the Christian ceremony of baptism (Cameron, "The Nipigon Country," 252). For the "baptism" of a fort see Luttig, *Journal* (Drumm, ed.), 94.

**barbe espagnole**, n.f. Spanish moss (Le Page du Pratz, *Histoire*, II, 51-53; Ellicott, *Journal*, 285; Tixier, *Travels*, 47; Read, 4; Ditchy, 45).

**barbotte**, n.f. A name given by the French of the Ohio Valley to the white-eyed barbot (Rafinesque, *Ichthyologia Ohiensis*, 84). See *oeil blanc*, *poisson lunette*.

**barbue**, n.f. Catfish (Read, 4-5).



**bardache.** See *berdache*.

**barque**, n.f. A vessel with a capacity of 45 to 50 tons; used as a freighter on the Gulf of Mexico at least as early as 1707 and on the Mississippi by 1713; equipped with mast and sails as well as oars, the latter added for use on the river. In 1751 six such boats carried 400 soldiers and supplies of merchandise from New Orleans to the Illinois Country (Surrey, *Commerce of Louisiana*, 70).

**barrière**, n.f. A rail fence (Ditchy, 46). See *clôture de perches*.

**barrique**, n.f. A barrel or hogshead. In 1757 four *barriques* of wine equaled one tun (Surrey, *Commerce of Louisiana*, 206).

**bas fond**, n.m. A river or creek bottom (Cable, *Bonaventure*, 5; Coues, *Henry and Thompson Journals*, II, 586 and n. 9).

**bassière**, n.f. A gully. Chamberlain ("Life and Growth of Words," 141) defines it as a "little *coulée*" (q.v.). Also spelled *baissière* (q.v.).

**Bastonais**, n.m. Used for *Bostonais* (q.v.).

**bâtard** (1), n.m. The moccasin snake.

"A rarer snake, the moccasin, known by the Creoles under the name of *bâtard de sonnette*, has a skin spotted like the rattlesnake's" (Tixier, *Travels*, 78). See *congo* (1).

**bâtard** (2), n.m. A canoe which was neither "Montreal" nor "North." See *canot*.

**bateau**, n.m. Although this term might be applied to any boat, large or small, equipped with sails or oars, used on river or sea, it was used generally for larger boats only—very seldom for canoe or *piroque*. For a detailed discussion of the various uses of this word, see Surrey, *Commerce of Louisiana*, 63-69.

**bateau plat**, n.m. A light, flat boat, sharp of bow and stern, of light draft and narrow beam. It was in use early in the eighteenth century for the transportation of buffalo hides down the Mississippi. In 1737 the officials of Louisiana let a contract for fifty *bateaux plats*, 40 by 9 by 4 feet, each of 12 tons burden (Surrey, *Commerce of Louisiana*, 59-61). They were not the same as the American or Kentucky flatboats. See *chaland*.

**bâtiment de transport**, n.m. A transport boat (Surrey, *Commerce of Louisiana*, 63).

**bâton croche**, n.m. An Indian war standard.

"The *bâton croche* of the Osage is a stick bent to a semi-circular shape and ornamented with swan's down; little bells and eagle feathers hang to the convex part of the curve. It is the ensign of the red warriors, the flag which has to be brought back in perfect condition. The council of the braves alone can designate the one who will carry the *bâton croche* during the war expedition. . . . When the expedition has been completed, the *bâton croche* is thrown into the fire and a new one is made when it is needed" (Tixier, *Travels*, 213-214). Plate 21 of the *45th Annual Report, Bureau of American Ethnology*, shows two such standards.

**batterie**, n.f. A threshing floor (Ditchy, 47).

**batture**, n.f. A sand bar or bank laid down by a river on the inner side of a turn. (Robin, *Voyages*, II, 282; Tixier, *Travels*, 54).

**baume des sauvages**, n.m. "Gnafale lilas ou baume des Sauvages" (Robin, *Voyages*, III, 433-434). Rafinesque gave *gynema balsamica* as the scientific name (*Medical Flora*, II, 226).

**La Baye**. Short for *La Baye Verte*, Green Bay.

**bayou**, Ind., n.m. A channel no longer carrying the current of the river, but not blocked or cut off so as to form a *marais* (q.v.). The term "slough" is sometimes used as the equivalent, but the *bayou* is always a body of water, not a swamp (Robin, *Voyages*, II, 331; Read, 82).

**bec à lancette**, n.m. A common name in Louisiana for the anhinga or snakebird; also known as the water crow, grecian lady, and cormorant snakebird (Audubon, *Ornithological Biography*, IV, 138).

**bec croche**, n.m. A common name in Louisiana for the white ibis; also known as the Spanish curlew (Audubon, *Ornithological Biography*, III, 178). See (*petit*) *flamen*.

**bec fleur**, n.m. The humming-bird (Ulloa, *Mémoires Philosophiques*, II, 240).



**beigne**, n.m. A fried cake, a kind of doughnut.

"Sorte de gâteau, frit dans le saindoux et saupoudré de sucre, qui est en grande faveur, surtout en hiver, à l'occasion des réceptions et fêtes de famille" (Clapin, 41). Tixier, at dinner in an Osage lodge, was served "cornmeal dough fried in fat, a favorite delicacy which the traders call *Beigne*" (*Travels*, 135). See also *ibid.*, 161. Sometimes written *beigné*, *beignet*, and, by Americans, *bang*. Cf. *croquignole*.

**belette**, n.f. The Louisiana mink (Read, 39; Dorrance, 60).

The latter gives *blette* as a common Missouri French spelling. See *foutreau*.

**La Belle Rivière**. The Ohio.

**beluet**, n.m. In Canada, the blueberry; in Missouri, the huckleberry (Dorrance, 59). Also spelled *bluet* (*q.v.*).

**ber**, n.m. A mosquito bar (Ditchy, 48). Berquin-Duvallon wrote *berre* (*Vue de la Colonie*, 107). See *baire*.

**berdache**, n.m. A hermaphrodite; a homosexual. Also written *bredache*, and, by Americans, *bardache* and *berdashe*. From the evidence available, the word means "hermaphrodite" when applied to animals but "homosexual" when applied to man. Among the Missouri French today the word means "coward" (Dorrance, 59).

Tixier, on the prairie in 1840, found that "the Indians think that among the buffalo there are hermaphrodites which are called *Bredaches* by the Creoles" (*Travels*, 197). Later in his narrative he reported: "In the Head Chief's lodge lived a warrior named *La Bredache*. This man, who a few years before was considered one of the most distinguished braves, suddenly gave up fighting and never left Majakita [the Head Chief], except when the latter went to war. The extremely effeminate appearance of this man, and his name, which was that of a hermaphrodite animal, gave me food for thought. Baptiste accused him of being the lover of the Woman-Chief; but the Osage tell only half of what they think" (*ibid.*, 234). Dorsey said that "the term may be rendered 'hermaphrodite' when it refers to animals." The French Canadians, he reported, "call those men berdaches who dress in women's clothing and perform the duties usually allotted to women in an Indian camp.

By most whites these berdaches are incorrectly supposed to be hermaphrodites." Among the Omaha, according to Dorsey, the *berdache* is believed to have been affected by the Moon Being on reaching puberty; he cites instances in which *berdaches* had taken other men as their husbands ("Study of Siouan Cults," 378-379, 516). James Teit found among the Flatheads men who dressed and lived like women; two known specimens, however, "were full sexed males and not hermaphrodites" ("The Salishan Tribes," 384). See also Coues, *Henry and Thompson Journals*, I, 163-165.

Among travelers opinion generally held *berdaches* to be homosexuals. Perrin du Lac, 1802, stated that they were kept to satisfy the brutal passions of either sex (*Voyage*, 318, 352); the "De Gannes Memoir" reported a similar status among the Illinois Indians a century earlier (Pease and Werner, *French Foundations*, 329-330). Catlin, in his *Illustrations of the Manners, Customs, and Conditions of the North American Indians* (II, 214-215), described a dance not reported by other travelers, the "Dance to the Berdashe."

**berge**, n.f. A barge. The size and shape of this kind of river boat varied. In statistical lists of products sent down the Mississippi from Saint Louis, some *bateaux* were listed by their names such as *San Francisco*; others were simply listed as *pirogue* or *berge* (Houck, *Spanish Régime*, I, 55, and *passim*).

Dunbar described a barge he obtained on the Washita in 1804: "It is upwards of 50 feet long and 8½ feet in breadth built tolerably flat, her bottom being still a little convex & being pretty well formed for running. This boat with some improvements is probably the best form for penetrating up shallow rivers, she is undoubtedly too long, as we shall certainly meet with sharp turns among logs & perhaps rocks, the passage of which might be facilitated by a shorter boat" (*Life, Letters, and Papers*, 237-238).

**berline**, n.f. A rectangular four-wheeled cart (Dorrance, 22).

**berre**. See *ber*.

**bête puante**, n.f. The stinking polecat or skunk.

"On the 9th we had scarcely embarked when there came from the woods an execrable odor; we were told that there was on

the land an animal called *bête puante*, which spread about this offensive odor wherever it might be" (Poisson [1727], *Jesuit Relations and Allied Documents*, LXVII, 303-305). See also Abel, *Tabeau's Narrative*, 81, n. 25; Ditchy, 49-50.

**bête rouge**, n.f. Chigger (Ulloa, *Mémoires Philosophiques*, I, 172-173).

**biche**, n.f. Literally "doe" but in general use "elk." *Fontaine à biche*, "Elk Spring" or "Deer Spring." See *cerf*.

**biens immeubles**, n.m. Real property.

**biens meubles**, n.m. Personal property.

**billet**, n.m. A promissory note. For the *billet* as a circulating medium in Canada, consult the index to Shortt, *Documents Relatifs à la Monnaie*. See also Surrey, *Commerce of Louisiana*, 115-154. See *bon*.

**blanc-bec**, n.m. A novice; a *voyageur* who had never been far from home.

"A Missouri *voyageur* who had never passed the Platte was called a *blanc-bec*; and upon his first passing he was subjected to an initiation, such as used to be given to sailors when they first crossed the equator" (James, *Three Years*, 20, n. 14). "The river Platte is regarded by the navigators of the Missouri as a point of much importance, as the equinoctial line amongst mariners. All those who had not passed it before, were required to be shaved, unless they could compromise the matter by a treat. Much merriment was indulged in on the occasion" (Brackenridge, *Journal* [1811], 79). For a similar custom in Canada, see Nute, *Voyageur*, 40-41. Robin described in detail the ceremony at sea (*Voyages*, I, 23-25).

**blé de Turquie**, n.m. Corn.

Vivier, in the Illinois Country in 1750, wrote: "le maïs, connu en France sous le nom de blé du Turquie" (*Jesuit Relations and Allied Documents*, LXIX, 218).

**blé d'Inde**, n.m. Indian corn; corn. Much more common in American French use than *blé de Turquie*. See *maïs*.

**blé fleuri**, n.m. Popcorn.

"There is a particular Sort of corn that opens as soon as it is laid on the Fire, they call it *Bled fleuri*, and it is very delicate" (Charlevoix, *Letters*, 238).

**blé groule**, n.m. A roasting ear.

"When the Maiz is in the Ear, and still green, some broil it on the coals, and it has a very good taste. Our Canadians call it *Bled groule*" (Charlevoix, *Letters*, 238). See *maïs boucané*.

**blé sarrazin**, n.m. Buckwheat (Vivier [1750], *Jesuit Relations and Allied Documents*, LXIX, 210-211).

**blette**. See *belette*.

**bluet**. The blueberry or huckleberry. See *beluet*.

"Ils me régalerent aussi d'excellent gibier & de *bluet*, petit fruit qui croît dans les bois & qu'ils font sécher comme nous faisons le raisin" (Bossu, *Nouveaux Voyages dans l'Amérique Septentrionale*, 237). See also Le Page du Pratz, *Histoire*, II, 22-23.

**blutteau**, n.m. A weaving room.

**bodette**, n.f. A strap bed (Alvord, *Cahokia Records*, 452-453).

**bodewash**. See *bois de vache*.

**boeuf**, n.m. This word, as applied to domestic stock, should generally be translated "ox," except where the context clearly calls for "bull." See next entry.

**boeuf**, **boeuf sauvage**, n.m. A buffalo. The term *buffle* was in occasional use; precise travelers used the word *bison*. In the Mississippi Valley the common term was *boeuf sauvage*, generally simplified to *boeuf*. It is not to be translated "wild cattle" (see *marron*) or "Indian cattle." For an eighteenth century discussion of the uses of the buffalo, see Kalm, *Travels*, III, 60-62. For an account of buffalo hunting among the Illinois Indians late in the seventeenth century, see "De Gannes Memoir," in Pease and Werner, *French Foundations*, 307-320. For the buffalo hunt among the Osage in 1840 see Tixier, *Travels*, 191-197. Consult also Fletcher and La Flesche, *Omaha Tribe*, 271-309; Branch, *Hunting of the Buffalo*. See *cerne*.

**boeuf de prairie**, n.m. The horned lizard.

"A species of Lizzard call[ed] by the French engagés prairie buffaloe are native of these [Columbia River] plains as well as those of the Missouri. I have called them horned lizzard" (Coues, *Lewis and Clark*, III, 899). Coues identified this reptile as *Phrynosoma douglasi*.



**bois amourette.** See *bois d'amourette*.

**bois ayac.** See *bois puant*.

**bois blanc, n.m.** Basswood.

"Linden, basswood, or whitewood, *Tilia americana*—*bois blanc* of the voyageurs" (Coues, *Pike's Expeditions*, I, 315). According to Tabeau, the root of the *bois blanc* was used as a remedy for snake bite (*Narrative*, 80-81); in this connection, see *herbe à serpent à sonnettes*.

**bois bleu, n.m.** The waxberry or snowberry.

"The Indian interpreter, Mr. Dougherty, also showed us some branches of a shrub, which he said was much used in the cure of lues venerea. They make a decoction of the root, which they continue to drink for some time. It is called blue wood by the French and is the *symphoria racemosa* of Pursh, common to the maritime states, the banks of the St. Lawrence, and the Missouri. It is here rather taller, and the branches less flexuous than in the eastern states" (James, *Long's Expedition*, I, 129). The *symphoria racemosa* or *symphoria albus* is identified by Bailey as the waxberry or snowberry (*Hortus*, 600).

**bois bouton, n.m.** Buttonwood, dogwood (Read, 12, 13; Rafinesque, *Medical Flora*, I, 132). See *bois de flèche*. Michaux says this name was sometimes given to the sycamore (see *cotonnier*) and reported a canoe 65 feet long being made from one tree (*Sylva*, II, 33-37).

**bois-brûlé, n.m.** A half-breed, Indian and white, particularly Indian and French. Used in northern United States and in Canada (Clapin, 48). See *brûlé*.

**bois connu.** See *bois inconnu*.

**bois d'amourette, n.m.** The honey or sweet locust. See Le Page du Pratz, *Histoire*, II, 46-47; Ditchy, 165; Read, 58. It was also known in Louisiana as *piquant amourette* and *piquant d'amourette*. In the Illinois Country and Canada it was commonly known as *févier épineux (q.v.)*.

**bois d'arc, n.m.** Bowwood. Now popularly known as the "Osage orange."

"Bows," wrote Bradbury, "are made of a yellow wood, from a tree which grows on Red River, and perhaps on the Arkansas.

This wood is called *bois jaune* or *bois d'arc*. I do not think the tree has yet been described, unless it has been found lately in Mexico. I have seen two trees of this species in the garden of Pierre Chouteau, in St. Louis, and found that it belongs to the class *dioecia*; but both of these trees being females, I could not determine the genus. The fruit is as large as an apple, and is rough on the outside. It bleeds an acrid milky juice when wounded, and is called by the hunters the Osage orange. The price of a bow made from this wood at the Aricaras is a horse and a blanket. Many of the war clubs are made of the same kind of wood, and have the blade of a knife, or some sharp instrument, fastened at the end, and projecting from four to six inches, forming a right angle with the club" (*Travels*, 170, n. 102). Nuttall, on the Red River in 1819, found the "Bow-wood (*Maclura aurantiaca*) here familiarly used as a yellow dye, very similar to fustic" (*Journal*, 220). See also Dunbar, *Life, Letters, and Papers*, 315-316; Read, 13.

**bois-debout**, n.m. Standing timber. *En bois-debout* signifies land that has never been cleared (Clapin, 48). See *grand-bois*. Cf. *désert*.

**bois de dérive**, n.m. Driftwood (Tixier, *Travels*, 63).

**bois de flèche**, n.m. Arrowwood, dogwood.

"The Bois de flèche, Dogwood, being the cornus or cornelian tree of the Botanists, so called probably from the fine cornelian colour of its ripe berry, is one of the most elegant ornaments of the Early Spring, it consists of two varieties, one furnishes a flower of a yellowish green inclining to white, but the flower of the other is of the most resplendent white, and the tree seldom exceeding 50 feet in height, spreads wide its low branches entirely covered with dazzling blossoms displaying the full Blaze of its beauties about the commencement of March" (Dunbar, *Life, Letters, and Papers*, 95). Read (13) says that in Louisiana dogwood is sometimes called *bois bouton*, "buttonwood." See Rafinesque, *Medical Flora*, I, 132.

**bois de marais**, n.m. The buttonwood shrub or buttonbush (*cephalanthus occidentalis*); also known as the little snowball (Rafinesque, *Medical Flora*, I, 100). See also Robin, *Voyages*, III, 450.

**bois de plomb**, n.m. The Canadian name for leatherwood (*dirca palustris*); also known as moosewood, swampwood, and ropebark (Rafinesque, *Medical Flora*, I, 158). See also Bartlett, *Dictionary of Americanisms*, 347, 404.

**bois de vache**, n.m. Buffalo chips. On the Great Plains dried buffalo dung, called *bois de vache*, was used for firewood. Frequently written *bodewash* by Americans.

**bois d'Inde**, n.m. The logwood tree (Ditchy, 52).

**bois d'original**, n.m. The high cranberry (Taché, *Esquisse*, sec. édit., 17).

**bois dur**, n.m. Ironwood (Taché, *Esquisse*, 15; Michaux, *Sylva*, III, 18).

**bois fort**, n.m. The deep forest; heavy timber. According to Coues, this was a term for "thick woods" or "heavy timber" (*Henry and Thompson Journals*, I, 83, n. 4). Clapin (348) supports this interpretation. Chamberlain interpreted *bois fort* to mean "the deep forest, the great western country near the sources of the Mississippi" ("Life and Growth of Words," 142). See *bois-franc*.

**bois-franc**, n.m. Hardwood.

"The French give to the forests the name of *Bois-francs*, or *Bois-forts*, whenever they are not composed principally of trees belonging to the family of *coniferae*" (Nicollet, *Report*, 19). See also Thomassy, *Géologie Pratique de la Louisiane*, 86.

**bois inconnu**, n.m. The hackberry tree.

Michaux (*Travels*, 77, 78-79) wrote of the "*Celtis occidentalis*, called by the Americans Hackberry tree and by the French Bois inconnu. . . . *Celtis o.* (Called in the Illinois country Bois connu and towards New Orleans Bois inconnu)." See also Read, 12-13; Michaux, *Sylva*, III, 26-27; Robin, *Voyages*, III, 359.

**bois jaune**, n.m. The tulip tree or yellow poplar. According to Michaux (*Travels*, 79) the French Creoles called the "*Liriodendron tulipifera*, Bois jaune (yellow wood)." See also Dunbar, *Life, Letters, and Papers*, 94-95; Michaux, *Sylva*, II, 24-29; Read, 13. The name was sometimes given to the Osage



orange (*bois d'arc*); see Brackenridge, *Views of Louisiana*, 119.

**bois noir**, n.m. The redbud or Judas tree. Michaux (*Travels*, 79) noted that the French Creoles called "*Cercis canadensis*, *Bois noir* (black wood)." See also Flagg, *Far West*, I, 286. The Canadians, however, use *bois noir* for the striped maple, *acer Pensylvanicum* (Taché, *Esquisse*, sec. édit., 16).

**bois-pourri**, n.m. The Missouri French name for the whip-poor-will (Dorrance, 61). See *pomme-pourrie*.

**bois puant**, n.m. The hop tree or wingseed. Called "Bois Ayac ou Bois puant" by Le Page du Pratz (*Histoire*, II, 44-45). Identified as the "Ptelea [or] orme de Samarie" by Robin, *Voyages*, III, 509 and by Ditchy (52). See Rafinesque, *Medical Flora*, II, 234; Bailey, *Hortus*, 505.

**bois rond**, n.m. Unhewn timbers. Cf. *boulin*.

**bois rouge**, n.m. Red willow.

**bois roulé**, n.m. A mixture smoked by the Indians.

Among the Sioux, who called it *kinikinik*, this "tobacco or what the French traders call bois roulé . . . is the inner bark of a species of red willow, which being dried in the sun or over the fire is rubbed between the hands and broken up into small pieces, and used alone or mixed with tobacco" (Coues, *Lewis and Clark*, I, 139). Coues added that the favorite barks of the Indians were: smooth sumac, silky cornel or dogwood or red willow, bearberry, and a species of arrowwood or viburnum. Tixier reported that the Osage "formerly smoked the *papouah*, the second bark of a species of sumac tree very common on the prairie" (*Travels*, 133). See *kinikinik*.

**boisseau**, n.m. A dry measure containing .36915 American bushel (Alexander, *Dictionary of Weights and Measures*, 10).

**bois Shavanon**, n.m. "*Bignonia Catalpa*, [called] by the French Creoles Bois Shavanon" (Michaux, *Travels*, 79). See also Michaux, *Sylva*, II, 39.

**boisson**, n.f. Drink, hard liquor; a drinking match. *Boisson* signified any strong liquor (Clapin, 48). This term was also used for the drinking matches staged by the Indians in their villages or near a trading post (Roderic McKenzie, "Reminiscences," 12).

**bois tor**, n.m. "So-called climbing bitter-sweet, *Celastrus scandens*" (Coues, *Henry and Thompson Journals*, I, 172). It is, Henry wrote, "a short shrub that winds up the stocks of larger trees; the wood is soft and spongy, with a thick bark, which is often eaten by the natives in time of famine. There are two species of this shrub; one grows thicker than the other and is very sweet, but too astringent. The other kind is more insipid and less wholesome. They cut it into pieces and boil it a long time, when the bark is peeled off and eaten without further preparation. I have subsisted on this bark for days, but always found my weakness increased upon me" (*ibid.*).

**bon**, n.m. A personal note which circulated as money.

The lack of circulating medium caused the *bon* to be used in Canada at least as early as 1683. "Instead of the creditor drawing orders on a merchant, the merchant issued to his creditors promises to pay, which were still chiefly redeemable in goods rather than money. But they had an additional advantage of serving as a form of money, much of which remained in circulation instead of being immediately converted into goods. Thus was developed the system of *bons*, from the introductory words etc." (Shortt, *Documents Relatifs à la Monnaie*, I, 61, n. 2). In the Illinois Country the *bon* was generally good for a specified number of shaved deerskins or pounds of lead. Although the *billet* also circulated, it was properly a note made out to a specific person; the *bon* generally did not bear the name of a creditor, but of course carried the signature of the merchant or trader giving it. Typical *bons* will be found in Dorrance, 28-29; Alvord, *Cahokia Records*, 218-219 and n. 1.

**bonhomme**, n.m. A title of respect, used in the same manner as "Goodman" in early New England, e. g., Goodman Andrews.

**boscoillot**, **boscoyo**, n.m. A cypress knee.

"The roots grow very far and form knees from which hard, pointed, and smooth excrescences grow to the height of four or five feet. These points, called *boscoyos* by the Spanish, are found in enormous numbers in cypress groves" (Tixier, *Travels*, 66). See also Ellicott, *Journal*, 285; Read, 14. Read gives a second form *boscoillot*, and treats it as a Louisiana French word. Ditchy spells it *bouscouyou*.

**bosse**, n.f. Buffalo hump.

**bosseman**, n.m. The man whose duty, during the cordelling of a boat, "was to watch for snags and other obstructions, and to help steer the boat by holding it off the bank with a pole" (Chittenden, *La Barge*, I, 104). Robin spelled the word *bosman* (*Voyages*, II, 212).

**Bostonais**, n.m. An American. Originally applied by the Canadian French to the New Englander with whom they came into contact, it was carried by Canadian settlers to the Illinois Country and used there synonymously with "American" (Clapin, 38; Dorrance, 61; Featherstonhaugh, *Canoe Voyage up the Minnay Sotor*, II, 3).

**botte sauvage**, n.f. A moccasin.

**boucan**, n.m. A smokehouse; a place where meat is smoke-dried (Clapin, 51). See *boucaner* (1).

**boucane**, n.f. Smoke (Dorrance, 61; Read, 82).

"On fait de la boucane, c'est-à-dire, un grand feu, que l'on étouffe ensuite avec des feuilles vertes" (Poisson, *Jesuit Relations and Allied Documents*, LXVII, 294). Poisson's party was making a smudge for protection against mosquitoes. *Boucane* may be any kind of smoke.

**boucaner**, **boucanner** (1), v. tr. To smoke (meat, fish, tobacco, etc.) (Clapin, 62; Read, 82-83).

"Les Sauvages retirent un grand avantage de ces boeufs; ils en font *boucaner* la chair, qui, de cette maniere, se conserve, sans avoir été salée. . . . Nos aventuriers François adopterent ce mot lorsqu'ils s'établirent parmi les Sauvages pour chasser. Ils firent *boucaner* de la viande; ils nommerent le lieu de l'action *boucan*, et les auteurs *boucaniers*" (Bossu, *Nouveaux Voyages dans l'Amérique Septentrionale*, 104, 178-179). Cf. also *maïs boucane*.

**boucaner** (2), v. intr. To smoke (Read, 82; Dorrance, 62).

**boucanerie**, n.f. A smokehouse (Read, 82; Dorrance, 62).

**boucanier**, n.m. One who smokes meat. See *boucaner* (1).

**boucanière**, n.f. A smokehouse (Read, 82; Dorrance, 62).

**boucaut** (1), n.m. A bull boat. Made of large buffalo hides stretched over willow poles, the bull boat could carry five or

six persons or a quantity of baggage. It was used primarily for ferrying (Surrey, *Commerce of Louisiana*, 55).

Tixier described a typical scene when the Osage, on the hunt, arrived at the Arkansas River (1840): "Il fallut construire des *boucauts* (bull-boats) pour les bagages. On étendit des peaux de loges, dont on releva les bords qui furent solidement attachés, de sorte qu'elles formèrent une espèce de bateau carré. On lança sur la rivière ces frêles embarcations, chargées, outre les bagages, des jeunes enfants et des petits chiens. Les hommes et les femmes entièrement nus, se mirent à la nage et les poussèrent sur l'autre rive" (*Voyage*, 233). See also Chittenden, *La Barge*, I, 96-102; Coues, *Henry and Thompson Journals*, I, 331-332.

**boucaut** (2), n.m. A hogshhead. The regulations of the Superior Council of Louisiana in 1728 fixed the *boucaut* of beef and lard at 360 pounds; of olive oil and white wine at 100 *pots* (*q.v.*); of red wine, rum, and vinegar at 110 *pots*; of brandy at 150 *pots*; of salt and sugar at 500 pounds (Surrey, *Commerce of Louisiana*, 254, 260, 262, 274, 280).

**boudin, boudin blanc**, n.m. Prairie sausage.

"A sort of sausage, boiled and eaten hot" (Stansbury, *Exploration of the Salt Lake Valley*, 35). The preparation of this favorite dish from the freshly killed buffalo was described in detail by Meriwether Lewis: "From the cow I killed we saved the necessary materials for making what our wright-hand cook Charbono calls the *boudin* (*poudingue*) *blanc*, and immediately set him about preparing them for supper; this white pudding we all esteem one of the greatest del[ic]acies of the forrest, it may not be amiss therefore to give it a place. About 6 feet of the lower extremity of the large gut of the Buffaloe is the first mo[r]sel that the cook makes love to, this he holds fast at one end with the right hand, while with the forefinger and thumb of the left he gently compresses it, and discharges what he says *is not good to eat*, but of which in the s[e]quel we get a moderate portion; the mustle lying underneath the shoulder blade next to the back and fillets are next saught, these are needed up very fine with a good portion of the kidney suit [suet]; to this composition is then added a just proportion of pepper and salt and a small quantity of



flour; thus far advanced our skillful opporater C—o seizes his recepticle, which has never once touched the water, for that would intirely distroy the regular order of the whole procedure; you will not forget that the side you now see is that covered with a good coat of fat, provided the anamal be in good order; the operator sceizes the recepticle I say, and tying it fast at one end turns it inwards and begins now with repeated evolutions of the hand and arm, and a brisk motion of the finger and thumb to put in what he says is *bon pour manger*; thus by stuffing and compressing he soon distends the recepticle to the utmost limmits of it's power of expansion, and in the course of it's longitudinal progress it drives from the other end of the recepticle a much larger portion of the—[sic] than was prev[i]ously discharged by the finger and thumb in a former part of the operation; thus when the sides of the recepticle are skilfully exchanged the outer for the inner and all is compleatly filled with something good to eat it is tyed at the other end, but not any cut off, for that would make the pattern too scant; it is then baptised in the missouri with two dips and a flirt, and bobbed into the kettle; from whence, after it be well boiled it is taken and fryed with bears oil untill it becomes brown, when it is ready to esswage the pangs of a keen appetite or such as travelers in the wilderness are seldom at a loss for" (Thwaites, *Original Journals of Lewis and Clark*, II, 15-16). See also *ibid.*, II, 74, 207, 266; Tixier, *Travels*, 195; Fletcher and La Flesche, *Omaha Tribe*, 273-274.

**bouveau à canot**, n.m. The canoe birch (*betula papyracea*) of the Canadians; also called *bouveau blanc* (Michaux, *Sylva*, II, 50).

**bouveau bâtard**, n.m. The river birch or black birch.

"*Betula spuria* called by the French *bouveau bâtard*" (Michaux, *Travels*, 83). See also Bailey, *Hortus*, 88.

**bouveau blanc**. See *bouveau à canot*.

**boulin**, n.m. Log used in building houses or fences.

"Tronçon d'arbre brut, ou fondu par la moitié dans sa longueur, qui sert à faire les clôtures de nos champs" (Clapin, 53). But Alvord thought: "This [word] probably means the

upright posts, grooved on two sides, which the French used in building their houses. These posts were set in the ground a few inches apart with the grooved sides together. The space left was filled with 'cat and clay'—the cat being finely cut straw or moss—and the grooves prevented the filling from falling out" (*Cahokia Records*, 284, n. 1).

**bourgeois**, n.m. In the fur trade of the West and North, a partner in a company who was in charge of a trading post or expedition was called a *bourgeois*. "*Bourgeois des Postes*:—Contremaître d'un poste à fourrures. Celui qui dirige l'exploitation d'un territoire, d'un poste de chasse" (Clapin, 55).

**bouscouyou**. See *boscoillot*.

**bousillage**, **bouzillage**, n.m. A mixture of clay with grass, straw, hair, or moss used as chinking between logs in a building or as plaster over them. Robin reported that in Louisiana "bousillage est composé de terre triturée, détrempée et mêlée de barbe espagnole" (*Voyages*, III, 172).

**bousiller**, v. tr. To plaster or chink with *bousillage*.

**bouts**, n.m. pl. The end men in canoes.

**braguet**, n.m. A breechcloth. The *braguette* was the codpiece of fifteenth century masculine costume. In the Mississippi Valley *braguet* (so spelled) was applied only to the Indian breechclout. Tixier described it as "a piece of cloth passed between the thighs and fastened to the belt at both ends" (*Travels*, 124). Perrin du Lac gave a history of the garment: "Espèce de tablier s'attachant fortement au bas des reins, et qui est destiné à cacher les parties naturelles; les premiers François qui vinrent habiter le Canada y apportèrent ce vêtement, qu'ils ont conservé et qu'ils ont communiqué à tous les Sauvages du nord de l'Amérique" (*Travels*, 223). See also Arese, *Trip to the Prairies*, 169.

**braié**. Another form for *braguet* (Stewart, *Altowan*, I, 51).

**brasse**, n.f. A linear measure of 5 *pieds* equal to 5.328 English feet or 1.624 meters (Clark, *Metric Measures*, 11).

**bredache**. See *berdache*.

**brigade**, n.f. A brigade. In the fur trade a party of hunters or trappers sent to the fur country or a party of boatmen and

assistants sent to trade with the Indians was called a *brigade* (Chappell, *History of the Missouri River*, 272).

**brin**, n.m. Hemp (Alvord, *Cahokia Records*, 450-451).

**brochetau**, n.m. A name given by the French on the Mississippi River to the gar (*lepisosteus platostomus*); also known as the duckbilled gar, alligator gar, alligator fish, or gar pike (Rafinesque, *Ichthyologia Ohiensis*, 136). Other local French names were *picanneau*, *poisson armé*, *poisson caïman* (q.v.).

**brûlé**, n.m. A half-breed; a burnt tract of forest. An abbreviated form of *bois-brûlé* (q.v.) (Chamberlain, "Life and Growth of Words," 142; Clapin, 60).

**brûlot**, n.m. A kind of gnat or midge.

Although these small flies have not been identified, many travelers testify to their violence. Poisson, on the Arkansas in 1727, wrote: "There are here the *frappe-d'abord*, and the *brûlots*; these are very small flies whose sting is so sharp—or, rather, so burning—that it seems as if a little spark had fallen on the part they have stung" (*Jesuit Relations and Allied Documents*, LXVII, 293). Arese, on the Vermilion River in the Northwest in 1837, wrote: "The night was made horrible without a minute of sleep because we were so tormented . . . by the *brûlots*, another species that takes its name from the agreeable effect produced by its sting" (*Trip to the Prairies*, 74). Tixier, in the Arkansas Valley in 1840, also met these ". . . small black flies which attack the nose, the eyes, the nostrils, and the mouth, the mere contact of which gives the lasting sensation of a burn. They are called *brûlots*" (*Travels*, 85). Le Page du Pratz declared the *brûlot* was no bigger than the head of a pin (*Histoire*, II, 149); Michaux declared that one could see a *brûlot* only under the microscope (*Journal*, 85). See also De Smet, *Life and Travels*, II, 620-621. Probably the *brûlot* and the buffalo gnat of Gregg (*Commerce of the Prairies*, II, 28) are the same insect. In the Minnesota Country the word is used for midges.

**bûcher**, v. intr. To wood.

Sire, on the Missouri River, 15 June 1845, recorded: "En-core arrêté aux cotes qui trempent à l'eau à gauche pour bucher, perdu environ 2 heures pour nous en procurer 4



cordes"; on 24 June he noted: "Cette place en cas de besoin sera bonne pour bucher en descendant" (*Log Book*, 104, 107).

**bûcheur**, n.m. A woodcutter.

"L'arbre choisi est attaqué au niveau de l'eau à coups de hache; il est important pour les nègres de bien diriger la chute du cypre [*q.v.*], qui peut les écraser; aussis des *bûcheurs* negligents ont-ils été quelques fois victimes de leur manque d'attention" (Tixier, *Voyage*, 37). See also Clapin, 61; Dorrance, 63.

**buffle**, n.m. The buffalo fish. See *carpe*. Sometimes used for "buffalo," but see *boeuf*, *boeuf sauvage*.

**butin**, n.m. Baggage; merchandise; property of any sort.

"This word *butin* seems to be a remnant of buccaneering times, and to have been applied to luggage and personal property of every sort from the time of the first French *flibustiers* or freebooters, and to have come from the Gulf of Mexico, up the Mississippi, the Ohio, and all the great water communications, for the Kentuckians and generally the Americans in the southern parts of the Republic have literally translated the word into plunder" (Featherstonhaugh, *Canoe Voyage up the Minnay Sotor*, I, 163). See also Clapin, 61-62; Ditchy, 60. See *agrès*, *drigail*.

**butte**, n.f. A hill; a knob. Used in the North and Northwest. See *côte*, *côteau*, *écure*, *mamelle*.

## C

**cabanage**, n.m. A group of temporary shacks erected for seasonal work, as at the salines or mines, e. g., *Cabanage à Renaudière*. Also applied to an encampment or camping place for the night: "Ainsi nous étions exposés à ne point trouver de *cabanage*, c'est-à-dire, de terre pour faire chaudière et pour coucher" (Poisson [1727], *Jesuit Relations and Allied Documents*, LXVII, 286).

**cabane**, n.f. A camp or temporary shelter. Seldom to be rendered "cabin," as that term is used for the American frontiersman's house, but see *cabane à nègres*.

**cabane à castor**, **cabane de castor**, n.f. A beaver dam (Le Page du Pratz, *Histoire*, I, 251).

**cabane (cabanne) à mahis**, n.m. A cornerib.

**cabane à nègres**, n.f. Negro cabins; i. e., slave quarters (Robin, *Voyages*, III, 171-173; Tixier, *Travels*, 46-47).

**cabaner, cabanner**, v. intr. To encamp; to build shacks.

"Le 12, nous cabanâmes aux *Ecors blancs*" (Poisson [1727], *Jesuit Relations and Allied Documents*, LXVII, 310).

**cabanné**, part. Housed (Chamberlain, "Life and Growth of Words," 141).

**cabinet**, n.m. A sleeping room; a clothes closet (Clapin, 63; Read, 16).

**caboteur**, n.m. A boatman or keelboatman. When Tixier called "les caboteurs du Mississipi, cette plaie de la Louisiane," he was probably voicing the opinion of the Creole plantation owners with whom he was associating (*Voyage*, 30). See also Blair and Meine, *Mike Fink, King of the Mississippi Keelboatmen*.

**cabree**. See *cabri*.

**cabresse**, n.f. A halter rope. From Spanish *cabestro*: "halter," or "a rope made of hair" (Read, 132). "Nous campions le soir sans loges, laissant nos chevaux enfermés, libres avec une longue *cabresse* qui traînait à terre" (Tixier, *Voyage*, 240).

**cabri**, n.m. The American antelope, in the parlance of fur traders, Santa Fé traders, and others. Frequently written by Americans: *cabrie* or *cabree*. Tabeau wrote it *cabril* (Abel, *Tabeau's Narrative*, 77).

**cache**, n.f. Literally, a hiding place; in practice, a temporary (often hidden) place of deposit, by hunters, trappers, or traders, of supplies or accumulations of furs; frequently, buried stores.

That it was not always hidden is made clear by Dunbar: "‘Cache la Tulipe’ (Tulipe’s hiding place) this is the name of a french hunter who concealed his property in this place. It continues to be a practice of both white and red hunters, to deposit their skins &c. often suspended to poles or laid over a pole placed on two forked posts in sight of the river, untill their return from hunting; these deposits are considered as sacred and few examples exist of their being plundered" (*Life, Letters, and Papers*, 245). In Maximilian’s *Travels* (III, 76), *cache* was used as the equivalent of store.

**cache-cache**, n.m. The snipe (Audubon, *Ornithological Biography*, III, 323; Read, 16). See *alouette*.

**cache des vieilles**, n.f. Literally, "the hiding place of the old women." When the plains Indians went out on the warpath or the buffalo hunt, those too old or too sick to travel with the tribe were "hidden" from enemies in a new encampment some little distance from the permanent village and with them were placed any valuable possessions too bulky for the journey. An excellent description of such a *cache des vieilles* is that by Jules de Mun (1816): "After having made a short halt to await those of our men who had remained behind, I started ahead and at the end of a good league I arrived at the *Cache des Vieilles* which A[uguste] had had much difficulty in finding and which he had not reached until afternoon.

"Whenever the inhabitants of the village go off on a hunt they put their corn in some place removed from the woods where they think there is less risk of its being discovered by their enemies and they leave one or two old men and all the old women of the village to guard the cache; one must see such an assembly in order to get any idea of it, walking corpses, decrepits, most of them blind in one eye or almost blind, and just as squalid as it is possible to be. In the lodge where I found A[uguste], there was a young woman who had remained to look after her husband who was sick. As soon as the latter had offered me his hand his wife placed before us bowls filled with crushed corn boiled in water but barely cooked; she also sent some to our men, who had just arrived with the loads. Having eaten nothing all day, I appeased my hunger with this sort of pap which under other circumstances I could not have looked at without it turning my stomach. At nightfall and rain threatening, we had everything which ran the risk of getting wet put into the lodges, and we decided to sleep here. The men and horses crossed the Marmiton on which river the cache was located and camped on the opposite bank. The cache consisted of five lodges, two large and three small ones. In the one where we are lodged there are two fires and it is impossible to stand up in it owing to the smoke. We lay down midst a dozen old carcasses who in order to alleviate the itch-

ing caused by vermin, scratched their emaciated bones with corn-cobs, and it was to the sound of this sweet music that I fell asleep. . . . This [another] cache consists of five lodges whose inhabitants appear far more clean than those at the Marmiton and these are nearly all young women who belong to the families of the chiefs; everything is also much more comfortable than at the other cache both as to food and convenience of the lodges. One cannot say that prudery is a strong characteristic of these ladies; they are so brazenly licentious that it is quite disgusting" (*Journal*, 26-30). Cf. Tixier, *Travels*, 112.

**cachier**, v. tr. To hide by burying or covering; to store.

**cadet**, adj. and n. Younger, the younger. But the term is to be applied only to persons of the same generation; it is never to be translated "junior." See *aîné*.

Many members of the Chouteau family and other persons concerned with the history of Saint Louis have assumed that references to Cadet Chouteau were always to Pierre Chouteau, Junior. This was true only in part: Pierre junior was the second son and was therefore called *Cadet*. Pierre his father was also a younger son and as late as 1822 was still on occasion referred to as *Cadet*. A number of references will illustrate this distinction: at the sale of the Cambas property, 10 December 1784 (five years before Pierre junior was born), "Mr. Cadet Choteau" was written down as surety for Louis Lafleur; his accompanying signature was Pre Chouteau (Fr. and Span. Arch. St. L., No. 2669). On 26 June 1817, John B. C. Lucas informed his son James that "Mr. Le Duc . . . is to accompany young Cadet Chouteau in a journey intended for the recovery of his health" and in a letter of 22 January 1822 Lucas declared that "Le Vieux Cadet is now quite polite to me . . ." (*Letters of J. B. C. Lucas*, 13, 169). The *St. Louis Enquirer* on 22 September 1821 informed its readers that "Mr. Pierre (Caddy) Chouteau, Senior, in consequence of the solicitations of several citizens, has consented to become a candidate at the approaching senatorial election, to fill the vacancy occasioned by General Pratte's resignation." See also McDermott, "Cadet Chouteau—an Identification."



**cage**, n.f. A raft. In Canada, a log or lumber raft (Clapin, 64-65). In the Mississippi Valley, a raft chiefly used for ferrying or lightening purposes. See *cageux*, *cajeu*.

**cageur**, n.m. A man employed on a lumber raft (Chamberlain, "Life and Growth of Words," 137; Clapin, 65).

**cageux**, n.m. Raft. For the making of a simple *cageux* see Arese, *Trip to the Prairies*, 80. See *cage*, *cajeu*.

**Caho, Cahos**. Abbreviations for Cahokia.

**cai**. See *caille*.

**caïac**. See *cayac*.

**caille**, adj. Spotted or piebald.

"*Caille* in the Creole language means spotted or piebald," wrote Tixier, referring to a village of the Osage which he said was called the *Maisons Cailles* (*Travels*, 128, n. 30). "Se dit des taches irregulières, noires et blanches, ou blanches et rousses, de la robe des chevaux, boeufs, vaches, etc., et aussi du plumage des poules" (Clapin, 65). "His companion . . . had caught up the horse he had hitherto led, which was of that spotted color they call *cai*" (Stewart, *Altowan*, I, 38). Cf. *caille de prairie*, "meadowlark" (Dorrance, 64). According to Dorrance (64) and Read (16-17) this word *caille*, used with a qualifying term, is applied to many songbirds.

**cailleau**, n.m. The Louisiana name for the sagetree or blueberry (Rafinesque, *Medical Flora*, II, 235). Robin identified *caille eau* (*sic*) as the Louisiana name for *camara annuel* or lantana (*Voyages*, III, 385).

**caïman**, n.m. The common Louisiana name for the crocodile (Robin, *Voyages*, III, 291). Read (133) says this term is used chiefly for a "large alligator with prominent scales" and *cocodrie* for a smaller type.

**caissette**, n.f. A trunk or box. Variant for *cassette*. Not a diminutive. Frequently used for personal baggage or for merchandise. Bradbury, on the Upper Missouri with the Astoria party in 1811, wrote that "as the Canadians would not be permitted to take their trunks, or, as they termed them, their *caissettes*, by land, I purchased from them seventeen, in which I intended to arrange my living specimens, having now col-

lected several thousands" (*Travels*, 168). A. P. Chouteau in a letter to his brother-in-law Bernard Pratte (1824) referred to an order of 30 *caissettes*, 2 to 2½ feet long, for the Indian trade.

**cajeu**, n.m. A raft. See also *cage*, *cageux*.

Diron d'Artaguiette wrote in 1723: ". . . we perceived in the middle of the river two men on a raft (*cajeu*) made of three pieces of wood tied together" (Mereness, *Travels in the American Colonies*, 54). Surrey (*Commerce of Louisiana*, 59) described the *cajeu* in the south as "made of strong canes bound tightly together in such a way as to form a light vessel useful in making crossings from one bank of a river to the other." Le Page du Pratz called it a pontoon made on the spot (*Histoire*, I, 230; II, 186-187). In a letter from A. P. Chouteau to P. M. Papin, Verdigris, 6 April 1824 (Chouteau Collection, Mo. Hist. Soc.), the term, there written *cayeux*, seems applied to something more substantial than Surrey's rafts—apparently these were used during low water to transport furs downstream to a larger boat. Cf. *boucaut*.

**calèche**, n.f. An open, two-wheeled carriage (Clapin, 65; Dorance, 22).

**calumet**, n.m. A pipe. For the nature, variety, and importance of the calumet consult Hodge, *Handbook*, I, 191-195. See also Tixier, *Travels*, 144, 230 and n. 18, 261. See *danse du calumet*, *oiseau du calumet*.

**camp**, n.m. Among Canadian lumbermen and boatmen, a *camp* or *campe* was a temporary shelter built in the woods (Clapin, 66). In Louisiana it often signified the group of cabins or little houses in which were lodged the workers on a plantation or those employed in the making of sugar, etc. (Ditchy, 67).

**campe**, n.f. See *camp*.

**campement**, n.m. A stopping place for the night. The word *campement* did not imply any kind of shelter (Wilcocke, "Death of Frobisher," 215).

**Canadien**, **Canayen**. French Canadian. Not applied to persons of British stock.



**canard branchu**, n.m. The wood duck.

Robin pointed out that its name was derived from its habit: "il se perche sur les arbres; ce qui le fait nommer dans le pays, a plus juste raison, *canard branchu*" (*Voyages*, III, 307). See also Le Page du Pratz, *Histoire*, II, 115; Tixier, *Travels*, 175; Read, 17-18.

**canard cheval**, n.m. The Louisiana name for the canvasback duck (Audubon, *Ornithological Biography*, IV, 1).

**canicanick**. See *kinikinik*.

**canon**, n.m. The large, tubular bead used in the Indian trade (*Wisconsin Historical Collections*, XVI, 45, n. 1). Cf. *rassade*.

**canot**, n.m. A canoe. Used both for the birchbark and the dugout—in the Mississippi Valley, however, the latter was generally called *pirogue* (*q.v.*). According to Chittenden, the Missouri River canoe was a dugout, not bark. There were several sizes of bark canoes built: the *canot maître* or *canot du maître* (Montreal canoe) was about 36 feet long, 4 feet wide, 2½ deep in the middle and 2 feet deep at bow and stern; it carried 14 men and a corresponding amount of merchandise. The *canot du nord*, about 25 feet long, carried 8 men; the *canot bâtard*, 10 men. The *canot de charge* was a heavy laden freight boat. The term *canot allège* was used sometimes for an Indian canoe of 10 to 15 feet and sometimes for one without freight. (Surrey, *Commerce of Louisiana*, 55-58; Nute, *Voyageur*, 23-32; Chamberlain, "Life and Growth of Words," 139).

**canotée**, n.f. Canoe-load (Coues, *Henry and Thompson Journals*, I, 291).

**capitaine**, **capitaine des sauvages**, n.m. A term or title often used for an Indian chief as recognized by the French authorities.

**capot**, n.m. "A sort of mackinaw coat of blanket material, topped with a hood for rain or snow" (Dorrance, 64-65). The early notion of travelers that the Mississippi Valley French, like the Indians, wore blankets was probably derived from the blanket stuff of the coats.

**carancro**. See *carencro*.

**carcajou**, n.m. The wolverine.

Michaux referred to it as "un animal très rusé que les Canadiens nomment Carcajou" (*Journal*, 83-84). See also Chamberlain, "Indian Words in French Canadian," I, 270; Audubon and Bachman, *Quadrupeds*, I, 212.

**carencro**, n.m. The buzzard. A contraction of the English *carrion crow*. Read says that the turkey buzzard is properly *carencro tête rouge* and the black vulture is *carencro tête noire* (20-21). Description can be found in Le Page du Pratz, *Histoire*, II, 111-112 (spelled there *carancro*); Bossu, *Nouveaux Voyages aux Indes Occidentales*, II, 133-134 (spelled *karancro*); Robin, *Voyages*, III, 67; Tixier, *Travels*, 34, 50-51. See *dance du carencro*.

**carirole, carriole**, n.f. "A convenient wooden sledge, drawn by one horse" (Maximilian, *Travels*, III, 53). Gates, however, speaks of the *carirole* as a dog sled (*Five Fur Traders*, 52, n. 38).

**carotte**, n.f. Leaves of tobacco twisted or rolled into the shape of a carrot—the common form in which tobacco was stored and sold in the Mississippi Valley.

**carouk**, n. The red-breasted snipe; also known as *becassine de mer* (Audubon, *Ornithological Biography*, IV, 287; Read, 6).

**carpe**, n.f. The common name in the South for the buffalo-fish (Read, 22).

**carré**, n.m. "All that square part of a house below the roof" (Alvord, *Cahokia Records*, 286, n. 2; Ditchy, 69). But see *grand carré*.

**cartouche**, n.f. Discharge papers (army).

Among papers listed in the inventory of the estate of Comparios (former soldier) was "Sa cartouche pour son congé absolû" (Fr. and Span. Arch. St. L., No. 2351).

**Cas**. Sometimes used as an abbreviation for *Kaskaskia* (q.v.).

**casburgot**, n.m. Identified by Read (22) as the fresh-water or common sheepshead fish. Maximilian, however, thought it was the buffalo-fish: "At this place [near Arrow Rock, Missouri] we heard a strange noise under the boat which my

people affirmed was produced by the prickly fins of the fish by them called casburgot, or malacigan (*Castastomus carpio*, Les.), and by the Americans, buffalo-fish" (*Travels*, III, 122). Read spelled it also *casse-burgau*. Cf. *buffle*, *carpe*.

**cassant**, n.m. "La farine de maïs aigrie, cuite en bouillie, se nomme cassant" (Robin, *Voyages*, III, 40).

**casse-tête**, n.m. A tomahawk.

**cassette**, n.f. A box or trunk. See *caissette*.

**cassine**, Ind., n.f. The black drink.

A drink made by boiling the leaves of the *ilex cassine* (the yaupon tree) in water (Hodge, *Handbook*, I, 150). One of the best descriptions of the drink and the ceremony of drinking is that of Bossu: "All the *Allibamons* drink the *Cassine*; this is the leaf of a little tree, which is very shady; the leaf is about the size of a farthing, but dentated on its margins. They toast the leaves as we do coffee, and drink the infusion of them with great ceremony. When this diuretic potion is prepared, the young people go to present it in calabashes formed into cups, to the chiefs and warriors, according to their rank and degree. The same order is observed when they present the Calumet to smoke out of: whilst you drink they howl as loud as they can, and diminish the sound gradually; when you have ceased drinking, they take their breath, and when you drink again, they set up their howls again. These sorts of orgies sometimes last from six in the morning to two o'clock in the afternoon. The Indians find no inconveniencies from this potion, to which they attribute many virtues, and return it without any effort" (*Travels*, 249-250).

After Tixier had opened a Choctaw grave in Louisiana in order to examine the state of the bones, Pierre Sauvé said to him: "On their return they will engage in their 'medicine' to find out what became of the bones you will take away, for it is impossible to conceal from them the visitation we are going to commit. They will guess you were the one who opened their tombs, but it remains to be seen whether the truth will be revealed by the juice of the *cassine* they will drink or by information cleverly gathered" (*Travels*, 81).

See also Charlevoix, *Letters*, 341-342; Ellicott, *Journal*, 286-

287. Tixier's description of coffee (*manka-sabeh*, "black medicine") among the Osage sounds as if that drink might be related to *cassine*; see *Travels*, 135, 161, 201.

**cassinier**, n.m. *Ilex cassine*, the yaupon tree. Robin described the tree (*Voyages*, III, 513). Consult Read, 84-86.

**catalogne**, n.f. A home-made carpet: rag rug, mat, etc. (Chamberlain, "Life and Growth of Words," 139; Clapin, 71).

**catherinette**, n.f. The dwarf raspberry (Taché, *Esquisse*, sec. édit., 17).

**caution**, n.f. A guarantor; surety; bondsman.

In a contract it was expected that the purchaser or undertaker "sera donné Bonne et suffisante caution domiciliée en ce poste." The following sample *caution* is from an adjudication of negroes belonging to the minor heirs of Dr. Condé, 5 July 1778: "Item. A Ete mis en vente le nommé Claude mulatre qui apres plusieurs Eucheres a Eté adjuge au Sr Gaspar Roubieu pour la somme de onze Cent quatre vingt une livres en pax de chevreuil ou Castor, lequel au même instant a présenté pour caution la personne du Sr Louis dubreuil Negociant de ce poste qui a volontairement accepté le present cautionnement et S est oblige Sous L hypoteque generale et speciale de tous ses biens meubles et immeubles presents et avenirs de payer la dite somme au terme y devante explique au deffaud du Sr Roubieu y en pax de Chevreuil" (Fr. and Span. Arch. St. L., No. 2501).

**cayac, cayak**, n.m. A buffalo bull. According to Tixier this is "a Creole word for male bison" (*Travels*, 168). Neither Clapin nor Dorrance lists it. Read (141), in his list of words of Spanish derivation, has *kaïac* meaning a "big, powerful fellow"—he says the word comes from "Standard-French *gaïac*, the name of the lignum-vitae tree (*Guajacum officinale* L. and *Guajacum sanctum* L.)." He adds that "Canadian-French has *kaïac* in the sense of 'lignum vitae', as in the phrase *une toupie en kaïac*, 'a spinning-top of lignum-vitae wood'." Tixier's authority apparently was either Pierre Melicourt Papin or some of the half-breeds in his employ. His interpretation is reinforced by a comment by J. J. Audubon on the Upper Missouri River, 18 August 1843: "'Kayac' is the French Missourian's name for Buffalo Bluffs" (Audubon-

Coues, *Audubon and his Journals*, II, 154). Sir William Drummond Stewart noted that "Cayack [is] a name given to a bison bull, by the mountain men" (*Edward Warren*, 364 n.). Kurz wrote *cayak* (*Journal*, 117).

**cayeux.** See *cajeu*.

**cedrière**, n. f. A cedar grove or forest (Chamberlain, "Life and Growth of Words," 136).

**cerf**, n.m. Elk.

"My guide killed an Elk called Cerf by the Canadians and French of Illinois" (Michaux, *Travels*, 72). "Corne du Cerf, Elk Horn River" (Bradbury, *Travels*, 78). Cf. *chevreuil*.

**cerise à grappe**, n.f. The choke-cherry (Maximilian, *Travels*, II, 83-84; Townsend, *Narrative*, 249, 268; Abel, *Tableau's Narrative*, 93).

**cerise à sable**, n.f. The dwarf cherry (Taché, *Esquisse*, sec. édit., 16).

**cerne**, n.m. In Americanese, the surround. From Standard French *cerner*, to encircle. Tixier explained the word as "chasse du bison," but the term described a manner rather than a subject of hunting. Tixier's remarks about deerhunting (*Travels*, 169) fill the demands of *cerne*; his buffalo hunt (*ibid.*, 189 ff.) was certainly not conducted as a *cerne*. The best description of this manner of hunting is Tabeau's; see his *Narrative*, 245-248, and Dr. Abel's editorial comment (*ibid.*, 116, 257).

**chaland**, n.m. A small, flat-bottomed boat made of planks (Read, 135).

Tixier defined *chalands* as "*bateaux plats* (flat-bottom boats)" (*Travels*, 54, n. 27). Robin interpreted the word similarly: "les autres [bateaux] sont massivement de larges carrés longs, comme ceux appelés *chalans*" (*Voyages*, II, 208).

**chaloupe**, n.f. A sailing vessel used in coast transport and on the lower Mississippi River (Surrey, *Commerce of Louisiana*, 61-62).

**champ, le grand champ**, n.m. The common-field. Also known as the *grand carré* or *quarré*.

In addition to a house lot the inhabitant of a village was granted one or more lots in the common-fields, that portion



of the nearby lands set apart for cultivation. Such lots (generally one *arpent* front by forty deep) were granted in strips after the manner of land distribution in medieval Europe and became the private possession of the individual holder. The common-field was separated from the commons by a fence of which each person was required to maintain the section that crossed his land. Consult Houck, *History of Missouri*, II, 24-25, 233 (Houck pointed out that in 1907 the "big field" of Sainte Genevieve was still cultivated in this manner); *American State Papers*, II, 182-185, 194. For an account of the common-field at Sainte Genevieve see Brackenridge, *Views of Louisiana*, 227-228. For the care of such fences at Saint Louis (1782) and at Sainte Genevieve see Billon, *Annals* [1764-1804], 216-220 and Dorrance, 23-24. Cf. *parc, prairie*.

**chantier**, n.m. A boatyard; a woodyard; a lumber camp; a house or hut.

Every important trading post in the nineteenth century had its own navy yard, Chittenden declared (*La Barge*, I, 96). Woodyards, for supplying fuel, were scattered along every river frequented by steamboats. Clapin (75), however, cited a different use for *chantier* in the north woods: "Etablissement régulièrement organisé dans les forêts, en hiver, pour la coupe des bois." Also: "Morgan has gone again to the 'Chantier,' a place in the forest up the river where workmen and laborers under his direction are getting beams ready for the palisades" (Kurz, *Journal*, 122).

The word was also used for house or hut (modern English: *shanty*). "Here we were fixed for the winter in new and comfortable *chantiers* with plenty of firewood and good accessories. . . . We put up the *chantiers*, store, &c and passed the winter" (John McDonald, "Autobiographical Notes," 14, 20).

**chanfre**, n.m. A lay singer in the church. In the absence of the priest the *chanfre* baptized and officiated at burials. See Houck, *Spanish Régime*, I, 117.

**Cha-oua-non**, Ind., n. and adj. Shawnee.

**charbon**. See *danse du charbon*.

**charbonnière**, n.f. A coal-hill.

"The charboniere is on the right bank of the Mississippi. This name was given to it by the boatmen and the earliest

settlers, on account of several narrow beds of coal, which appear a few feet from the water's edge, at the base of a high cliff of soft sandstone" (E. James, *Long's Expedition*, I, 125-126). See also Charlevoix, *Letters*, 281; Bradbury, *Travels*, 194.

**charivari**,\* n.m. A raucous serenade in celebration of a wedding; particularly a kind of hazing for a person marrying a second time. The cacophony did not cease until the groom invited the serenaders into the house for refreshments or gave them money to drink elsewhere.

J. Long amused himself in this manner: "Presuming on my appearing exactly like a savage, I occasionally went down in a canoe to Montreal, and frequently passed the posts as an Indian. Sometimes I would distinguish myself at a charivari; which is a custom that prevails in different parts of Canada, of assembling with old pots, kettles, &c. and beating them at the doors of new married people; but generally, either when the man is older than the woman, or the parties have been twice married: in these cases they beat a charivari hallooing out very vociferously, until the man is obliged to obtain their silence by pecuniary contribution, or submit to be abused in the vilest language" (*Voyages and Travels*, 71). See also Flint (who spelled the word *cherivaree*), *Geography and History of the Mississippi Valley*, I, 471; John Darby, *Personal Recollections*, 147-148. Dorrance (66) says the form in use among Missouri French today is *charigari*. *Shivaree* is the Americanized form.

**charme**, n.m. The name used by the French of Upper Louisiana for the American hornbeam (Michaux, *Sylva*, III, 17).

**charrette**, n.f. A cart. Sometimes used to designate a small carriage or one-seated buggy.

According to Billon the *charrette* was "constructed of two pieces of scantling some ten or twelve feet long framed together by two or more cross pieces, upon one end of which the body, of wicker-work, was placed, and the front ends rounded to serve as shafts, and the whole set on the axletree of the wheels" (*Annals of St. Louis* [1764-1804], 85). *Charrette à blé*, wheat-cart. *Charrette à bois*, wood-cart. See also Dorrance, 21-22.

**chat, chat sauvage**, n.m. The raccoon.

"Le chat sauvage (en anglais *raccoon*)" (Cortambert, *Voyage*, 36). Although the raccoon officially was the *chat sauvage*, in common practice the fur trade used *chat* alone. Cf. *pichou*, *tigre*. Louisiana French today has *chaoui* (Read, 87-88); Cable spelled it *chat-oué* (*Bonaventure*, 75).

**chat-tigre**, n.m. Louisiana French for cougar (Read, 101).  
See *tigre*.

**chaudière** (1), n.f. Rapids that bubble and boil as water does in a kettle (Clapin, 78).

**chaudière** (2), n.f. A meal or dinner. *Faire chaudière, faire la chaudière*: "to prepare a meal" (Poisson, *Jesuit Relations and Allied Documents*, LXVII, 286, 294). See *chaudière haute*.

**chaudière de guerre**, n.f. The war kettle. According to Tixier the *chaudière de guerre* was filled with a mixture of pulverized charcoal and fat; as soon as a warrior was accepted for an expedition he painted himself black from head to foot with this mixture (*Travels*, 211 ff.). See *danse du charbon*. See Fletcher and La Flesche, *Omaha Tribe*, 405 ff.

**chaudière de médecine**, n.f. The medicine pot; that is, the content rather than the container, a ceremonial dish. According to Tixier among the Osage "there is only one meal which is a formal pledge to follow the partisans: the last one eaten at the lodge is the 'medicine pot'. They give this name to a dish of beans boiled in water" (*Travels*, 217). See *médecin*, *médecine*, *natte de guerre*.

**chaudière haute**, n.f. Meal, dinner.

"Nous cabanâmes sur la première batture pour faire sécher nos hardes et pour faire *chaudière haute*. Ces repas que l'on fait après une bonne chasse, sont tout-à-fait à la sauvage; rien n'est plus plaissant" (Poisson [Arkansas, 1727], *Jesuit Relations and Allied Documents*, LXVII, 314). See *chaudière* (2).

**chaudron**, n.m. A large kettle, boiler, caldron. Dorrance (67) says that today among Missouri Creoles this is a tin bucket for water or milk.

**chef-lieu**, n.m. Seat of government for a district. Fort Chartres was the *chef-lieu* for the Illinois Country until vacated by St.

Ange in 1765; Saint Louis was the *chef-lieu* for the Western Illinois (Upper Louisiana) from the arrival of St. Ange until the transfer to the United States. Although the most important fort of the district was located at the *chef-lieu*, the term is civil rather than military in its significance.

**chemin croche**, n.m. An Osage sign to announce the presence of many buffalo.

Tixier declared that, when the scouts, sent out from the hunting party to search for buffalo, wished to announce the discovery of many buffalo, "ils firent le chemin croche"; that is, instead of returning to the camp in a straight line, they ran back in zigzags (*Voyage*, 189).

**cheminée d'écrevisse**, n.f. The little tower or cylinder built up by the crawfish at the mouth of its burrow (Le Page du Pratz, *Histoire*, II, 157; Tixier, *Travels*, 52).

**chenail**. Variant spelling of *chenal* (q.v.).

**chenal**, n.m. A channel.

"*Chenal* est un chemin que les eaux se font elles-mêmes, à la différence de *Canal*, qui est un écoulement ou passage des eaux fait par mains d'hommes" (Le Page du Pratz, *Histoire*, I, 152). *Chenal écarté*: a narrow channel. Seldom used for the main channel of the river. See Ditchy, 74; Ramsay, *Introduction to a Survey of Missouri Place-Names*, 32-35. Sometimes spelled *chenail*.

**chêne à gros gland**, n.m. The bur oak or overcup white oak was so named by the Illinois French (Michaux, *Sylva*, I, 17).

**chêne à lattes**, n.m. The lath or shingle oak; known among Americans as the jack oak, blackjack oak, or laurel oak (Michaux, *Journal*, 124; Michaux, *Sylva*, I, 35; Bailey, *Hortus*, 514).

**chêne frisé**, n.m. The overcup white oak.

"*Quercus cerroides* (by the French [called] *chêne frisé* and by the Americans overcup White Oak)" (Michaux, *Travels*, 73).

**chêne vert**, n.m. The live oak.

**chênière**, n.f. An oak forest. In Louisiana, a live oak forest, according to Read, 25.



**chessaquoy.** See *chichakois*.

**chevelure**, n.f. A scalp. See *danse du chevelure*.

**chevrette**, n.f. Shrimp.

"Sorte de diminutifs d'Ecrevisses" (Le Page du Pratz, *Histoire*, II, 157-158). See Read, 26.

**chevreuil**, n.m. The dwarf deer.

"Le daim, que les Français de ce pays appellent chevreuil" (Cortambert, *Voyage*, 36). "... the dwarf Deer of the United States of which there is an abundance also in the Illinois Country and which the French of these countries call Chevreuil" (Michaux, *Travels*, 72). See Audubon and Bachman, *Quadrupeds*, II, 79-80. See also *cerf*.

**chichakois**, Ind., n.m. A rattle used for ceremonial music. Also spelled *chessaquois*, *chichicois*, *chichikois*, *chichicoya*, *cicikois*, *schischikué*, *sysyquoy*.

Perrin du Lac, describing a seedtime festival among the Arikara, wrote of the "Petites calebasses ou citrouilles, dans lesquelles ils introduisent des cailloux; ces instruments leur servent à marquer la mesure . . . au bruit des chichakois [les vieillards] chantent tout le jour pour obtenir du grand Esprit une abondante récolte" (*Voyage*, 271). Clapin (80-81) spells this word *chichikois*: "le vrai mot sauvage de cet instrument étrange est *chichigouane*, de *chichigoué* signifiant serpent à sonnettes, sans doute par analogie avec le bruit de grelots de la queue de ce reptile." See Le Page du Pratz, *Histoire*, I, 108, n. (*chichicois*); Pease and Werner, *French Foundations* ("De Gannes Memoir"), 364, 366, 370, 390; Beltrami, *Pilgrimage*, II, 241; Hodge, *Handbook*, I, 958-961; II, 355-356; J. Long, *Voyages and Travels*, 85; Maximilian, *Travels*, II, 120; *Wisconsin Historical Collections*, XVI, 367.

**chicot** (1), n.m. A sawyer, snag, stump.

"The Sawyers, called by the Canadians *Chicots*" (Collot, *Journey*, II, 137). "The submerged trunks of trees, called snags or sawyers, as they are either stationary or moveable with the action of the current; by the French they are called *chicos*" (Nuttall, *Travels*, 68). Dorrance (68) lists a Missouri French verb, *chicoter*, "to whittle," which seems related to *chacoter* (Saintonge): "tourmenter un morceau de bois avec



son couteau" (Clapin, 81). *Chicoter* (v. tr.) Clapin defines as "to provoke," "to irritate," "to egg on" ("agacer quelqu'un d'une façon déplaisante").

**chicot** (2), n.m. The Kentucky coffee-tree.

"... the *guilandina dioica* of Linn., Marshall, &c. but referred by Michaux to the new genus *gymnocladus*, of which it is the only well ascertained species. It is common throughout the western states, and territories, and in Canada, where it is called by the French Chicot, or stump tree, from the nakedness of its appearance in winter. In the English gardens, where it has been cultivated many years under the name of hardy bonduc, it has attained considerable magnitude, but has not hitherto been known to produce flowers" (E. James, *Long's Expedition*, I, 213, n. 161). See also Michaux, *Sylva*, I, 122. Bailey (*Hortus*, 164) gives the botanical name as *gymnocladus dioica*. See (*gros*) *février*.

**chien**. See *petit chien*.

**chien de prairie**, n.m. The kit fox (Taché, *Esquisse*, sec. édit., 119).

**chopine**, n.f. A liquid measure equal to one-half *pinte* (q.v.) or nearly equal to the English pint (.12302 gallon) (Alexander, *Dictionary of Weights and Measures*, 21).

**chou gras**, n.m. The pokeweed or pokeberry (Robin, *Voyages*, III, 369; Read, 27).

**chute**, n.f. A waterfall. In the plural, *rapids*. Americanized into "shoot." Cf. *chaudière*, *sault*.

**cicikoics**. See *chichakois*.

**cipre**, n.m. Cypress (Le Page du Pratz, *Histoire*, II, 30-34). More commonly spelled *cypre* (q.v.).

**cirier** (1), n.m. The wax tree.

"In this vicinity [New Orleans], and still more towards Mobile, grow in abundance the trees called 'wax-trees' [*ciriers*], because means have been found to extract from their seeds a wax, which, if properly prepared, would be almost equal to French wax" (Vivier [1750], *Jesuit Relations and Allied Documents*, LXIX, 212-213). See also Charlevoix, *Letters*, 342; Le Page du Pratz, *Histoire*, II, 36-40; III, 368-369;

Bossu, *Nouveaux Voyages aux Indes Occidentales*, II, 120-121; Robin, *Voyages*, III, 522; Nuttall, *Sylva*, I, 43.

**cirier** (2), n.m. The cedar waxwing.

"This bird's inner primaries, and sometimes its tail feathers, are tipped with horny red bits that look like drops of sealing wax. Hence the name *cirier*, 'waxmaker'." Also known as *mûrier*, because it is fond of berries, and *ortolan* because of supposed resemblance to the European bird. In Canada, known as the *récollet*, its crest suggesting the Franciscan hood (Read, 27).

**citron**, n.m. The fruit of the May apple (Dorrance, 68).

**citronelle**, n.f. A kind of horsemint (Robin, *Voyages*, III, 387; Bailey, *Hortus*, 400). See *herbe à bouton*.

**clisse**, n.f. In the bark canoe the *clisse* was the "strip between the *varangues* [q.v.] and the bark" (Chamberlain, "Life and Growth of Words," 139).

**cloche**, n.f. The large bell used to call farm-hands to meals.

". . . que la Cloche étant atachée sur des Poteau planté en terre et couverte avec des planches . . ." (Alvord, *Cahokia Records*, 390).

**clôture de perches**, n.f. A rail fence. See *barrière*.

**cochon de bois**, n.m. According to Flint this was one Louisiana name for the opossum (*Geography and History of the Mississippi Valley*, I, 101-102). See *rat de bois*.

**cocodri**, **cocodrie**, **cocodril**, **cocodrile**, n.m. Crocodile. See *caïman*.

**cocombe**, n.m. Cucumber.

**collège**, n.m. The equivalent of the secondary school, similar to English usage, as in "Eton College." Not to be rendered "college" in the American sense.

**collège des Jésuites**, n.m. A college only in the sense used in the organization of the English university, i. e., a living arrangement for those studying together. The Jesuit College at Kaskaskia in the eighteenth century was not a school for the higher education of the young in the Illinois Country but the seat of the Jesuit organization there.

**commandeur**, n.m. An overseer; a gang boss or foreman.

"Les nègres doivent . . . se rendre au champ. . . Ils sont conduits ou par un commandeur nègre, ou par un économe blanc . . ." (Robin, *Voyages*, III, 173). "On remarque que les nègres qui n'ont jamais été punis évitent les châtimens par une bonne conduite; ils se font même une gloire de n'avoir point été fouettés; mais aussitôt que le *commandeur*, qui exécute les sentences du maître ou de l'économe, les a frappés une fois, tout est changé . . ." (Tixier, *Voyage*, 31).

**commis**, n.m. A clerk. In the fur trade the clerk, though an employee, differed from the *engagé* in that he was a prospective *bourgeois* (q.v.).

**communauté**, n.f. Community of property between husband and wife, the terms of which were generally established in the marriage contract. Specific amounts of money or its value in goods were contributed by each party in the contract; on the death of husband or wife the remaining partner was entitled to one-half of the joint estate, the other half being divided equally among the children. The survivor, however, if it was to his financial advantage, might renounce the community and withdraw from the estate his original contribution. The community might also be renounced during the lifetime of both parties. During its existence the *communauté* operated as a partnership in which each had equal interest. Consult Viollet, *Histoire du Droit Civil Français*, 771-794; *Coutumes de Paris*, I, 383-430.

**commune; (terre) en commun**, n.f. Commons. The area of land set apart and used in common by all inhabitants of the village for the gathering of firewood and the pasturage of animals. Not to be confused with common-fields, which were areas designated for cultivation. The term *commune*, however, was not in general use; at Saint Louis, for example, the expression *sur la prairie* or *la grande prairie* signified "on the commons" or "the commons." Generally the fields under cultivation were protected by a common fence; the pasture lands were open. Concerning the commons at Saint Louis consult Houck, *History of Missouri*, II, 25. See also *American State Papers, Public Lands*, II, 182-183, 194, 254, 671-672. See *champ, grand carré, parc, prairie*.

**concession**, n.f. In the South, a large grant generally made to persons of wealth and rank in contrast to the small grants made to *habitants*. In Upper Louisiana, however, the term was used to describe any grant of land from the Spanish government, irrespective of persons or quantity of land.

"A certain tract of land granted by the Company of the Indies to a private individual, or to several persons who have together formed a partnership, for the purpose of clearing that land and making it valuable, is called a 'concession'. These are what were called, when the *Mississippi* was in greatest vogue, the 'Counties' and 'Marquisates' of the *Mississippi*; the concessionaries are, therefore, the gentlemen of this country. The greatest part of them were not people who would leave France; but they equipped vessels and filled them with superintendents, stewards, storekeepers, clerks, and workmen of various trades, with provisions and all kinds of goods. . . ." (Poisson [1727], *Jesuit Relations and Allied Documents*, LXVII, 281-283). See also Burns, "The Spanish Land Laws of Louisiana," and "Spanish and French Ordinances Affecting Land Titles."

**congé**, n.m. A license to trade in the Indian country.

**congo** (1), Afr., n.m. The Creole and Acadian name for the water or cotton-mouth moccasin (Read, 121-122). See also Tixier, *Travels*, 78-79; Berquin-Duvallon, *Vue de la Colonie*, 105. Cf. *bâtard* (1).

**congo** (2), Afr., n.m. The French dialect spoken by the negroes of Louisiana. Also known as *gombo* (q.v.) or *nègre* (q.v.). Consult Tinker, "Gombo: the Creole Dialect of Louisiana."

**conquêt**, n.m. Property acquired during the existence of *communauté* (q.v.) between husband and wife other than that by direct inheritance (Viollet, *Histoire du Droit Civil Français*, 772). Cf. *acquêt*, *propre*.

**considérés**, n.m. pl. The principal men, below the great chiefs, of an Indian tribe.

"Terme usité dans le pays et le seul qui puisse rendre le mot employé par les Sauvages pour designer des hommes qui, sans avoir un pouvoir réel, en ont cependant un d'opinion" (Perrin du Lac, *Voyages*, 201, n.).



**contrat de mariage**, n.m. Marriage contract. Under French and Spanish civil law in the eighteenth century, marriage was a civil institution which was to be ratified by a religious ceremony. The contract, drawn up by a notary and signed before witnesses, could be followed immediately by the consummation devoutly to be wished if there were no priest in the neighborhood to perform the religious ceremony. In the Illinois Country man and wife frequently lived together in a legal and respectable state and sometimes had two or three children before they were "churched." The terms of the *communauté (q.v.)*, the amounts contributed, the relationship of witnesses, and other pertinent matters were all part of the contract. See Houck, *Spanish Régime in Missouri*, I, 119. More than one hundred such contracts may be found in the French and Spanish Archives of Saint Louis. Consult also: Dart, "Marriage Contracts of French Colonial Louisiana"; Cruzat, "Marriage Contract of d'Iberville"; Porteous, "Marriage Contracts of the Spanish Period in Louisiana."

**copal, copalm**, n.m. The liquidambar or sweet gum tree.

"The Copal is another tree, from which issues a gum that diffuses an odor as agreeable as that of incense" (Marest [Kaskaskia, 1712], *Jesuit Relations and Allied Documents*, LXVI, 227). "*Liquidambar stryaciflus* [called] by the French of Louisiana Copalm. . . . A Frenchman who traded among the Cheroquis Savages cured himself of the Itch by drinking for ten days a decoction of Chips of that tree which he called Copalm and which is the true Liquidambar" (Michaux, *Travels*, 77). See Le Page du Pratz, *Histoire*, II, 27-29; Michaux, *Sylva*, II, 30; Read, 139-140.

**corail**, n.m. A corral, yard, or enclosure (Read, 140; Ditchy, 80). Fortier spelled the word *corrail* (*Louisiana Studies*); Robin, *corraille* (*Voyages*, III, 28). Cf. *pare*.

**corbeau**, n.m. The crow—an ornament worn by Indians during the war dance.

"The *corbeau* is an ornament made with the feathers of the crow; it is tied to an embroidered sash on the back of the wearer. The head and tail of the animal are the two ends of a waving mass of black feathers, attached to a cushion from



which project four curved branches provided with porcupine quills and ending in a cluster of little bells. The side of the cushion which touches the body of the dancer is convex, so that when he jerks the branches violently, the feathers wave and the bells tinkle. The brave who has killed and scalped a man in the midst of his companions is the only one entitled to wear the crow during war dances. This ornament is carefully kept in a case of hardened bison skin; it is never worn on expeditions" (Tixier, *Travels*, 213). See also E. James, *Long's Expedition*, I, 235, and Fletcher and La Flesche, *Omaha Tribe*, 279, 282, 441 ff.

**cordeau**, n.m. A towing-line (Bradbury, *Travels*, 122). The term in more common use was *cordelle*. The *cordeau* or *cordelle* came into use for river traffic about 1750 (Surrey, *Commerce of Louisiana*, 73). For a description of cordelling see Chittenden, *La Barge*, I, 104-106.

**cordelle**. See *cordeau*.

**cormier**, n.m. The Canadian mountain ash; also known as *masquabina* (Taché, *Esquisse*, sec. édit., 17).

**corps de boeuf**, n.m. The Buffalo Society or Band. For an account of this and other bands among the Mandans see Maximilian, *Travels*, II, 291-296. Consult also Dorsey, *Omaha Sociology*, 342-355; La Flesche, *Rite of Vigil*, 205-212. Tixier mentioned this society as the *corps de boeufs* among the Osage (*Travels*, 219).

**corrail, corraille**. Variant spellings of *corail* (q.v.).

**côte** (1), n.f. A hill. *Butte* in the north and northwest, *côte* in the central part of the Mississippi Valley were terms for a clearly defined hill in contrast to ridge (*côteau*, q.v.) or river bluff (*écore*, q.v.). Cf. *mamelle*, *téton*.

**côte** (2), n.f. A bank (of a river); a coast. *Côte des Allemands*: the German Coast; i. e., in Louisiana that part of the bank of the Mississippi on which Law's German colonists were settled. In the Illinois Country *à la côte d'Espagne* was the Spanish (west) side of the Mississippi.

**côteau**, n.m. A ridge, height of land, divide.

**Côteau des prairies, Côteau du Missouri.** The divide between the Mississippi and the Missouri drainage systems.

"The basin of the Upper Mississippi is separated, in a great part of its extent, from that of the Missouri, by an elevated plain; the appearance of which, seen from the valley of the St. Peter's [the Minnesota], or that of the *rivière Jacques*, *looming as it were a distant shore*, has suggested for it the name of *Coteau des Prairies*. Its more appropriate designation would be that of *plateau*, which means something more than is conveyed to the mind by the expression, *a plain*. . . . The plateau dividing the waters that empty into the Tchan-sansan (*rivière Jacques*) from those that flow into the Missouri. . . . is known as the 'Coteau des Prairies du Missouri', or, more shortly, 'Coteau du Missouri' " (Nicollet, *Report*, 9, 35-36). Cf. *butte*, *côte* (1), *écure*, *mamelle*.

**côter**, v. intr. To coast; to skirt a wood on the prairie (Fortier, *Louisiana Studies*, 185). Cf. *naviguer au large*.

**Côte sans Dessein.** The name of this French settlement in Missouri has occasionally caused trouble. It was, of course, not a "hill without shape" but one "without purpose"—a hill so located that there seemed no reason for its being. Apparently the Missouri River once flowed on the *north* side of this long, narrow hill and later cut a new channel to the south so that this hill was cut off from the hills or bluffs that one would ordinarily expect to find with it.

**côtes brulées**, n.f. pl. Burnt hills, black hills. This name was commonly applied by Canadian *voyageurs* to arid and sterile hills in the Northwest that presented a burnt and blackened appearance; it was not used for an area ravaged by fire (see *brulé*). *Terres brulées* was sometimes used synonymously with *côtes brulées*.

**cotonnier**, n.m. Sycamore.

"*Platanus occidentalis*, by the Americans [called] Sycamore and by the Illinois French *cotonnier*" (Michaux, *Travels*, 77). See also Le Page du Pratz, *Histoire*, II, 40. *Not* the cottonwood: see *liard*. Sometimes called *bois bouton* (q.v.).

**coucou**, n.m. The yellow-billed cuckoo, more commonly known as the rain crow or cowbird (Audubon, *Ornithological Biography*, I, 19; Read, 30).

**coulée**, n.f. A gully or ravine.

"We passed numerous transverse valleys coming into the Mississippi at right angles, about 1200 yards wide, all of them presenting mural escarpment like those on the banks of the Mississippi. The Canadians call these transverse valleys 'coulées' . . ." (Featherstonhaugh, *Canoe Voyage up the Minnaya Sotor*, I, 220). See also Keating, *Long's Expedition*, I, 362; Murray, *Travels in North America*, II, 134; Clapin, 95; Read, 165-166. See *baissière*.

**coup**, n.m. A blow or stroke. *Faire coup*: to kill or strike an enemy; to steal horses.

"The capture of a prisoner confers the highest honour on the captor. Striking an enemy, whilst active, appears to be the second in rank, of their great martial achievements. Striking his dead, or disabled body on the battle field, confers the third honour. Capturing a horse may be regarded as the fourth; presenting a horse to any person, the fifth, and the shooting, or otherwise killing of an enemy, by a missile, is the sixth in point of rank of military deeds, in the estimation of the Omawhaws. The taking of a scalp is merely an evidence of what has been done, and, of itself, seems to confer no honour" (E. James, *Long's Expedition*, II, 82). See also Tixier, *Travels*, 217, 228, 238; Fletcher and La Flesche, *Omaha Tribe*, 437-439; Hodge, *Handbook*, I, 354. See *frapper au poteau*. *L'année du coup* in the history of Saint Louis was "the year of the attack" (1780).

**coupe**, n.f. A cut-off.

"Passed *la coupe à l'Oisselle*. This name originated, in the circumstance of a trader having made a narrow escape, being in the river at the very moment that this cut-off was forming. It had been a bend of fifteen miles round, and perhaps not more than a few hundred yards across; the gorge, which was suddenly cut through by the river, became the main channel. This was effected in a few hours. . . . At ten passed a similar cut-off called *la coupe à Jacque*" (Brackenridge [1811], *Journal*, 80-81).

**coupon**, n.m. A piece. E. g., *coupon d'indienne*: a piece of calico.

**coureur de dérrouine**, n.m. A "travelling salesman" in the Indian trade. See *dérrouine*.

**coureur des bois**, n.m. A hunter or trapper, living in the woods, engaged in gathering furs, who came to the settlements only to sell fur and purchase supplies. For an elaborate analysis of this word see Saunders, "Coureur de Bois: A Definition."

**cousin**, n.m. An expression of intimacy used for any degree of relationship; not to be relied upon as indicating cousinship.

**coutume de Paris**, n.f. By edict of Louis XIV all French colonies were placed under the "common law of Paris." For local affairs the *coutume de Paris* remained in effect during Spanish occupancy of the Mississippi Valley.

**couverte**, n.f. Blanket. Standard French: *couverture*.

**couverture**, n.f. The roof of a building, both the framework and the covering material; also the covered deck of a canoe (Clapin, 98). Cf. *tendelet*.

**crachats de serpent à sonnettes**, n.m. pl. "The tall grasses were covered with a white substance in which horse-flies breed. In Louisiana this substance is called *crachats de serpent à sonnettes*, it is believed that these reptiles leave their slime on the grass" (Tixier, *Travels*, 257 and n. 26).

**crapaud**, n.m. Literally, toad. Freely used as a term of reproach. "Qui est infâme, canaille" (Clapin, 99).

**crapaud volant**, n.m. The nighthawk (Audubon, *Ornithological Biography*, II, 275; Read, 32).

**Créole**, n.m. and f. A white person born in America of European ancestry. As a noun this word is never applied to a mixed blood. It is used principally of the Mississippi Valley descendants of French and Spanish immigrants before 1803.

Many travelers could be called to give evidence. Among others, Karl Postl wrote of "Louisiana . . . its white inhabitants, the Creoles" (*The Americans as They Are*, 168, 169). Charles Lyell, the English geologist (1846), was more specific and emphatic: "The word creole is used in Louisiana to express a native-born American, whether black or white, descended from old-world parents, for they would not call the aboriginal Indians creoles. It never means persons of mixed



breed; and the French or Spanish creoles here would shrink as much as a New Englander, from intermarriage with one *tainted*, in the slightest degree with African blood" (*Second Visit*, II, 93-94). Lyell is wrong in applying the term to blacks unless he has in mind the adjective *créole* (q.v.). Dorrance (5) cites the *Dictionnaire Générale de la Langue Française* of Hatzfeld and Darmesteter, which lists the word as derived from *criollo* (Span.) and accepted by the Academy in 1762: "Individu de race blanche né dans les colonies espagnoles de l'Amérique; par extension, individu né dans certaines colonies européennes intertropicales." Littré (*Dictionnaire de la Langue Française*) defines *Créole* as a white person born in a colony.

Although generally applied to French and Spanish descendants in the lower Mississippi Valley, it has been used for any descendants of Europeans. Charlevoix wrote: "Mathieu Sagean est créole de Canada," meaning a native of Canada (Margry, *Découvertes et Établissements de Français*, VI, 95). Lambert spoke of "the *créoles* of Canada, both French and English," and explained the word *créole* in a note: "By *créoles*, I mean the descendants of Europeans, born in Canada, in contradistinction to *natives* of Europe, who may be settled there; and not (as many persons imagine) the offspring of black and white people, who are properly called *people of colour*, or *mulattoes*" (*Travels in Canada*, I, 275). The term has also been applied to the descendants of German settlers in Louisiana: consult Deiler, "The Settlement of the German Coast in Louisiana and the Creoles of German Descent."

Usage, however, has limited the term principally to the descendants of French or Spanish settlers in the lower Mississippi or the persons in the Saint Louis region who had as ancestors Louisiana French or Louisiana Spanish rather than Canadian French persons. See also *français, métis, mulâtre, quarteron, zambo*.

**créole**, adj. As an adjective *créole* means anything produced by Creoles, anything native to the land of the Creoles. "Creole" vegetables and fruits were domestic products. Robin spoke of *créole* horses (*Voyages*, III, 35). The adjective was applied



to blacks, as to other native growths: *un nègre créole* was a negro born in the colonies as distinct from one born in Africa, and in the nineteenth century it was commonly applied to a negro speaking a French dialect rather than an English. See also Surrey, *Commerce of Louisiana*, 272; Read, *Louisiana French*, 32; Littré.

**crête-de-coq**, n.f. The coxcomb or cockscomb. According to Baudry des Lozières (*Seconde Voyage*, II, 39) this was *Rhinantus cristagalli Didynamie angiospermine (mesidor)*; Bailey gives *rattlebox* as the popular name of this flower (*Hortus*, 523). Bezemer renders the French name by its English equivalent (*Dictionary*, 64); for *cockscomb*, however, Bailey gives *Celosia argentea* as the botanical name (*Hortus*, 132, 162).

**crevasse**, n.f. A crack in a levee. (Tixier, *Travels*, 69-71; Brackenridge, *Views of Louisiana*, 314 ff.; Darby, *Louisiana*, 57, n.).

**criard, crieur**, n.m. A kind of curlew.

"Il en est de même [curlews] d'une autre espèce que l'on appelle Fraylètes, ou selon quelques-uns Gritadores ou crieurs; ils ressemblent un peu aux vanneaux (Aves frias) . . ." (Ulloa, *Mémoires Philosophiques*, I, 195).

**croquignole, croquecignole**, n.f. Doughnut.

"Pâtisserie du genre *beigne*, que l'on fait frire dans du saindoux" (Clapin, 101). Primm said "croquecignolles were a kind of crull made of wheaten dough, sweetened, rolled out thin, cut into strips, and thrown into boiling lard in such manner, as that when cooked, they formed a convoluted mass" ("New Year's Day in St. Louis," 18). Cf. *beigne*.

**culte**, n.m. A creed, religion, public worship, or the church. For the relation of church and state in colonial days see Houck, *Spanish Régime in Missouri*, I, 114-120, 121-125.

**curatelle**, n.f. A partial guardianship. Consult Viollet, *Histoire du Droit Civil Français*, 514, 548-551; *Las Siete Partidas*, 1289. Cf. *tutelle*.

**curateur**, n.m. A guardian, a curator. The *curateur* was appointed only to assist an emancipated minor in the conduct of law cases and the examination of the accounts of the guardian-

ship (*tutelle*). Consult Viollet, *Histoire du Droit Civil Français*, 545. Cf. *tuteur*. See *émancipation*, *majorité*.

**cypre**, n.m. Cypress (Berquin-Duvallon, *Vue de la Colonie*, 111; Tixier, *Travels*, 52-53, 66).

**cyprès**, n.m. The red cedar; the grey pine. According to Read (35) *cyprès* is the regular Acadian word for the red cedar. In Canada, however, it is used for the grey pine, *pinus banksiana* (Taché, *Esquisse*, sec. édit., 15).

**cyprière**, n.f. A cypress forest or swamp. Cortambert, at New Orleans in 1836, spoke of the "cyprières, marécages ainsi nommé des cypres qui y croissent" (*Voyage*, 54). For a description of a cypress forest see Tixier, *Travels*, 65-69, 89.

## D

**dalle**, n.f. Trough or gorge; narrows.

"The name is given by the Canadian voyageurs to all contracted running waters, hemmed in by walls of rock" (Chittenden and Richardson, *Life and Travels of De Smet*, II, 547, n. 12). "At sunset," wrote De Smet, "we were at the Dalles of the Dead [Columbia River]. Here, in 1838, twelve unfortunate voyageurs were swallowed up in the river. For about two miles the waters are compressed between a range of perpendicular rocks, presenting innumerable crags, fissures and cliffs, through which the Columbia leaps with irresistible impetuosity, forming as it dashes along frightful whirlpools, where every passing object is swallowed and disappears" (*ibid.*, II, 547-548). "Dells," as in the Dells of the Wisconsin River, seems to be an Americanized form of *dalles*.

**dame**, n.f. Commonly to be translated "wife," but used mostly for persons of substance or position in the locality. As a courtesy title, it has the value of "Mrs." *La dame Lafleur* is Mrs. Lafleur; *la nommée Lafleur* is the woman Lafleur, the person named Lafleur. Such a distinction, however, is not found regularly adhered to. *Dame* is *not* used in its earlier aristocratic value as the title given to the wife of a *seigneur*. Cf. *demoiselle*.

**danse du boeuf**, n.f. The buffalo dance. The dance preparatory to the hunting of the buffalo was one of the chief cere-

monials of the plains Indians. For descriptions of it see Charlevoix, *Letters*, 209; E. James, *Long's Expedition*, II, 127; Hodge, *Handbook*, I, 382. Consult also Michelson, "The Mythical Origin of the White-Buffalo Dance of the Fox Indians."

**danse du calumet (de paix)**, n.f. Dance of the (peace) pipe. Generally a dance of peace, an adoption dance. "The one for whom the dance of the calumet was performed became thereby the adopted son of the performer" (Hodge, *Handbook*, I, 192). For accounts of the dance consult Charlevoix, *Letters*, 207-208; Le Page du Pratz, *Histoire*, I, 105 ff.; Perrin du Lac, *Voyage*, 322-326; E. James, *Long's Expedition*, II, 123-126. For description of the calumet, its construction and function, see Hodge, *Handbook*, I, 191-195.

**danse du carencro**, n.f. Carencro dance.

Among the Creeks "the buzzard dance is said to have been a very pretty affair, the arms of the dancer being spread out and made to flap like the wings of the buzzard" (Swanton, "Religious Beliefs and Medical Practices of the Creek Indians," 534). Tixier reported a performance at the plantation of Robin de Logny (1840): "As we were leaving the infirmary some negroes performed the *Carancro* dance for our entertainment. It is an imitation of the long walks that the suspicious vulture takes around a dead body to assure himself that it is really deprived of life before preying upon it. A slave had painted himself and made up in order to look like a carrion crow; several other negroes accompanied with sad songs, which describe the caution of the carrion crow, the motion of the dancer around a child on the ground. The expressions and the attitudes of the negro were so amusing and realistic that we applauded his talent for imitation. This man had spent many hours studying his model before imitating him in public" (*Travels*, 50-51). See *carencro*.

**danse du charbon**, n.f. Charcoal dance; war dance. One of the best descriptions of the war dance is that by Tixier, *Travels*, 212-215. Consult also Hodge, *Handbook*, II, 914-916. See *partisan* for other references to war customs.

**danse du chevelure**, n.f. Scalp dance. The scalp dance was performed by the women on the return of a successful war-

party. For accounts of it see Brackenridge, *Journal*, 143-145; E. James, *Long's Expedition*, II, 85-86; Tixier, *Travels*, 227. Many other travelers described it.

**de**, particle. The particle *de* (with its variants *de la*, *du*, *des*), common in the names of nobility, is not to be regarded as a patent of nobility. The presence of one of these words is, in fact, no sign of nobility whatsoever. It merely indicates the place of origin of the individual—as if one wrote today *John of Chicago* or *John Smith of Chicago*. The particle is a sign of noble rank only when it adds to the name of the individual the name of a fief, a *noble* property. One person who adds *de* to his name may be far from noble; another whose name does not bear the particle may be of an ancient aristocratic line. (Louandre, *La Noblesse Française*, 104-107). LeMoynes de Longueuil became a noble name when Louis XIV raised LeMoynes's estate Longueuil to the rank of a barony. Louis Groston de St. Ange de Bellerive, which was the full name of the last French commandant in the Illinois Country, had attached to his original name certain district or property names, but since these were not noble properties the particle has no aristocratic significance. In names which carry the particle either the full name is used or the last name (estate name) without the particle; one writes *LeMoynes de Longueuil* or *Longueuil*, never *de Longueuil*. Before names beginning with a vowel or silent *h*, however, the particle is used: *D'Hozier*. Concerning the Canadian *noblesse* consult Munro, *The Seignorial System in Canada*.

**décharge, demi-charge**, n.m. In the North, the lightening of canoes preparatory to the passage of the boats over the shallow waters of the rapids. A carrying of the goods or freight in contrast to the carrying of goods and canoe at a portage (Nute, *Voyageur*, 39).

**dégrader**, v. tr. To bring down, or "drop," an enemy with a gun; to distance, to leave behind (Clapin, 109-110). Also used by the *voyageur* to mean "being prevented from proceeding by unfavorable weather"; *dégradé* (adj.) means "weather-bound" (Wilcocke, "Death of Frobisher," 215 and n. 1).

**demi-ard**, n.m. A liquid measure equal to  $\frac{1}{4}$  *pinte* (q.v.) or  $\frac{1}{2}$  *chopine* (q.v.) (Clapin, 112).



**demi-charge.** See *décharge*.

**demi-galère, n.f.** A type of military boat used on the Mississippi. See *galère*.

**demi-meamelouc, n.m.** A person with one-thirtysecond negro blood (Olmsted, *Seaboard Slave States*, 583). See *meamelouc*, *mulâtre*.

**demoiselle (1), n.f.** Daughter (Fortier, *Louisiana Studies*, 177; Clapin, 112; Read, 35; Dorrance, 71; Ditchy, 89). Cf. *dame*, *filles*.

**demoiselle (2), n.f.** Dragon-fly.

"Les Demoiselles sont en assez grand nombre; on ne cherche point à les détruire, parce qu'elles se repaissent de maringouins, qui est l'espèce d'Insectes la plus incommode" (Le Page du Pratz, *Histoire*, II, 148).

**denier, n.m.** A money term equal to the twelfth part of a *sol* or *sou* (*q.v.*). Copper coins of 12 and 6 *deniers* (made in France) were authorized by royal edict (Louis XV) in 1716 (Zay, *Hist. Monétaire des Colonies*, 48-51). See *livre*.

**dépouille, n.f.** Buffalo tallow; the layer of fat under the skin along the backbone. "Buffalo tallow, called *dépouille* by the Canadian mountaineers" (De Smet, *Life and Travels*, II, 564). See also Coues, *Henry and Thompson Journals*, I, 62. According to Audubon and Bachman, the term was used similarly for the caribou (*Quadrupeds*, III, 118).

**dérouine, n.f.** The phrase *courir la dérouine* or *en dérouine* means to go to trade with the Indians on their own grounds away from the trading post. "I sent Collin & Seven men off *en dérouine*. . . ." (McLeod, "Diary," 144). See also Malhiot, "Journal," 200; Coues, *Henry and Thompson Journals*, I, 166. The word is sometimes spelled *drouine*.

**désert, n.m.** Field; cleared land.

"Un très-beau désert (champ) d'une cinquantaine d'arpens, s'étendant en face de la maison, était cintré par des bois. . . ." (Robin, *Voyages*, II, 346). "Les nègres doivent, au lever du soleil, se rendre au champ qu'on appelle désert" (*ibid.*, III, 173). Cf. Tixier, *Travels*, 51.



**désert**, v. tr. To destroy the forest; to clear land for cultivation (Chamberlain, "Life and Growth of Words," 142). *Faire le désert* has the same significance (Clapin, 115).

**détour**, n.m. A bend or turn of a river that makes almost a complete circuit.

"In the afternoon we entered upon the Great Bend, or, as the French call it, the Grand Detour, and encamped about five miles above the lower entrance. This bend is said to be twenty-one miles in circuit, and only nineteen hundred yards across at the neck" (Bradbury, *Travels*, 110). Cf. *anse*, *coupe*.

**devant**, n.m. The bow-paddler in a canoe (Chamberlain, "Life and Growth of Words," 139; Nute, *Voyageur*, 26). See *gouvernail*, *milieu*.

**diable des bois**, n.m. A Canadian French name for the wolverine (Hodge, *Handbook*, I, 206). See *carcajou*.

**dîme**, **disme**, n.f. In Canada the "tithe" was one-twentysixth, not one-tenth. During the Spanish regime in the Mississippi Valley the priests were supported by the King. See Houck, *Spanish Régime*, I, 121, 125.

**dinde**, n.m. Turkey, cock or hen (Clapin, 119).

**dit**,\* particle. With proper names this may be translated "alias" so long as one remembers that "alias" simply means "otherwise known as" or "called"—it is best not translated at all. The custom of the double names was brought to Canada (apparently by the Normans) and by the Canadians brought into the Mississippi Valley. According to Brissaud, it originated in nicknames used to disguise the army recruits (*History of French Public Law*, 530, n. 6). The *dit* became, however, a sort of inherited family nickname. Gilles Michel, who settled in Canada in the middle of the 17th century, was also known as *Taillon*; by the time his great-grandson Joseph Michel settled in Saint Louis a hundred years later the name had become established as Joseph Michel Taillon, Joseph Michel *dit* Taillon, or Joseph Taillon (and within another generation the customary spelling was *Tayon*).

The character of the *dit* names is worth comment. Some, as Brissaud suggests, may well have been military sobriquets: Roussel *dit* Sansquartier, Roussel *dit* Sanssoucie, Hennet *dit*

Sanchagrin, La Bouillierie are names that have the proper ring to them. Many other *dits* may have been military in origin but they seem clearly to be names earned through some personal quality or habit, for they illustrate obviously a witty comment made upon an ancestor: Pepin *dit* Lachance, Urban Maurice *dit* Lafantaisie, Guitard *dit* Lagrandeur, Bisonet *dit* Bijou, Olivier *dit* Bellepeche, Querez *dit* Latulipe, Leroux *dit* Lajoie, Roubieu *dit* *Européen*, Casavan *dit* Ladebauche, Hebert *dit* Lecompte, Noiset *dit* L'Abbé, Canac *dit* Marquis, Gresa *dit* Capitaine, Gibert *dit* Montaigne, Petit *dit* Milhomme, Thamer *dit* Lasource, Couture *dit* Chatoyer, Benoit *dit* Seraphim.

Another group of *dit* names apparently was drawn from place of origin: Chauvin *dit* Charleville, Gouin *dit* Champagne[?], Lemoine *dit* Bourignon, Payant *dit* St. Onge (i. e., Saintonge), Massé *dit* Picard. Antoine Melloche[é?] *dit* Hibernois and Jean Hamilton *dit* l'Anglais (who in 1767 contracted to build a mill for Pierre Laclède at Saint Louis) are clearly enough *dit* names in the making. Occasionally one *dit* name replaces another: Langevin *dit* Baguette, for example, had probably a still different earlier family name. Picard *dit* Destroismaisons is a similar construction; Jean Comparios *dit* Gascon and Kerkeret *dit* Comparios who figure in early Saint Louis history were probably the same person. Lerouge *dit* Gagnon shows reversal of surname and *dit*.

In some instances the *dit* is merely a mistaken or false use: René Kiercereau *dit* Renaud, for instance; or Collet's strange listing of Alexander Laforce Papin and Pierre Melicourt Papin as Papin *dit* Laforce and Papin *dit* Melicourt (because these men were commonly called by their middle names!). Other names mistakenly assumed to be true *dits* include: Laplante *dit* Plante, McHugh *dit* McGue, John Whitesides *dit* Juan Wedsay. The *dit* names were very common in the Illinois Country because the population was predominantly Canadian. For lists of *dit* names in Saint Louis consult Collet, *Index to St. Louis County Archives*, i-vii; in Canada, Tanguay, *Dictionnaire Généalogique*, I, xix-xxxii; see also Houck, *History of Missouri*, II, 244, n. 30. For discussion, consult Dauzat, *Les Noms de Personnes*, 165-174; Le Moine, "Canadian Names and Sur-

names"; McDermott, "French Surnames in the Mississippi Valley."

**divorce**, n.m. This was not, of course, divorce in the sense in which the term is used today, but merely separation. Like marriage, separation was a secular matter. Consult Houck, *Spanish Régime*, I, 119; Viollet, *Histoire du Droit Civil Français*, 443-452. The sample document below is from Billon, *Annals of St. Louis* [1764-1804], 229-230.

"In the year one thousand seven hundred and eighty-five, the seventh of the month of March, before noon, before me, Francis Cruzat, commander and lieutenant-governor of the western part of Illinois, personally appeared Joseph Verdon, an inhabitant of this post, and Marianne Richelet his wife, who declare that after twelve years of marriage, not being able to sympathize together and wishing to put an end to their disagreements, have *unanimously resolved* of their own free will to contract by these presents an act of separation, hoping by this means to ensure the safety of their souls which each appears to desire, not being able to do so on account of their continual quarrels in their conjugal state; for these reasons they have consented, covenanted and agreed between themselves that Marianne Richelet, wife of the said Joseph Verdon, her heirs or legal representatives, shall remain in peaceable possession and hold all the goods, real and personal, which they this day own, and which they jointly acquired during their marriage; the said Verdon being bound not to trouble her nor make any demand for a division, withdrawing only the following articles, viz.: his gun, bed, clothes, two axes, and all the implements of turner and cabinet maker, these being indispensably necessary to him. And the said Marianne Richelet binds herself from this day to pay all the debts they may have contracted while living together, and should there be any hereafter unknown to her, they will be on account of the said Verdon individually. Each renouncing all the rights and goods which may accrue to them individually, they cannot compel each the other to furnish any pecuniary assistance for the future, and as the said Richelet by these presents finds herself in possession of all the property, the said Verdon will be

entirely released, and without being held to any examination, from the dower which he acknowledged in the marriage by and before Don Balthazar de Villiers, commander at the time at Pointe Coupée.

"As regards the children, the issue of said marriage, they being four in number, two male and two female, the parties have agreed that they shall remain under the care and charge of the said Richelet, their mother, who binds herself to take charge of them, and raise them in honor and in the fear of God.

"Thus it has been covenanted and agreed in the government hall in St. Louis, in Illinois, the same day and year as above, in presence of Mariano Izaguire and Josef Bermeo, attending witnesses, the parties declaring they knew not how to write.

her  
"Marianne x Richelet,  
mark.

his  
Joseph x Verdon, Josef Bermeo  
mark.

"Mariano Izaguire.

Francisco Cruzat."

**donation**, n.f. Deed of gift. For the law governing donations consult Viollet, *Histoire du Droit Civil Français*, 884-887; *Las Siete Partidas*, 739, 1022-1026; *Coutumes de Paris*, II, 18-59.

**dos gris**, n.m. The redheaded duck (Audubon, *Ornithological Biography*, IV, 198).

**drigail**, n.m. Equipment or baggage of any sort (Chamberlain, "The Life and Growth of Words," 136; Taché, *Forestiers et Voyageurs*, 210; Clapin, 123). According to Read (36) the word is pronounced as if written *drigaille*. See *agrès*, *butin*.

**drouine**. See *dérrouine*.

## E

**Eau Post**. A short and familiar form of *Au poste des Arkansas* used by Thomas James (*Three Years Among the Indians*, 98, and *passim*). Cf. *Oposte*.

**éboulement**, n.m. The falling-in of river banks.

"Encamped at the falling in banks, or *grand éboulement*. . . . In nearly all the bends there are a great many fallen trees, the banks being acted upon by the current, appears to have



fallen in with every thing growing upon it" (Brackenridge, *Journal*, 75). Cf. *embarras*.

**écarir**, v. tr. To square; to cut posts square (Clapin, 127).

**écor**. See *écore*.

**écorce**, n.f. Bark canoe (Chamberlain, "Life and Growth of Words," 139). See *canot*.

**écore**, n. A river bluff. E.g.: *Écore à Margot*, *Écore de Prudhomme*. Sometimes written *écor*. From Standard French *accore* (adj.). See Thomassy, *Géologie Pratique de la Louisiane*, 233; Ditchy, 96.

**écrivain**, n.m. A scrivener; a public "writer." In the Illinois Country the term was generally applied to the clerk or secretary of the Lieutenant-Governor. It is not the equivalent of *notaire* (q.v.) either in the requirements of education or in function.

**écu**, **écu blanc**, n.m. The silver *écu* was a coin of three *livres*, or sixty *sous*. See *livre*.

**écuyer**, n.m. Like its English counterpart *esquire* (now weakened in its free application to any educated person in the professions or in a superior position in business), this word was formerly added to the name of a person without title who was without question a member of the gentry, the petty nobility. In documents in the Mississippi Valley in the eighteenth century it was consistently used in its proper early sense. Consult Sulte, *Histoire des Canadiens-Français*, V, 104.

**efardocher**, v. tr. To clear away undergrowth (Clapin, 130). Cf. *effredoché*, *ferdoches*.

**effredoché**, n.m. Cleared land (Chamberlain, "Life and Growth of Words," 142). Cf. *efardocher*, *ferdoches*.

**egrette folle**, n.f. The Louisiana heron—so called, according to Audubon, because of "apparent insensibility to danger" (*Ornithological Biography*, III, 137).

**émancipation**, n.f. The right given to a minor to conduct his own affairs. *Emanciper un mineur*: to put outside the *tutelle*, to release from the power of parent or guardian. Cf. Viollet, *Histoire du Droit Civil Français*, 516-530. See *curateur*, *majorité*, *mineur*, *tutelle*, *tuteur*.



**embarras**, n.m. Obstruction in the river. Equivalent American usage: "raft."

"By the way, what we call *embarras* is a mass of floating trees which the river has uprooted and which the current drags onward continually. If these be stopped by a tree that is rooted in the ground, or by a tongue of land, the trees become heaped upon one another, and form enormous piles; some are found that would furnish your good city of Tours with wood for three winters. These spots are difficult and dangerous to pass. It is necessary to sail very close to the *embarras*. . . ." (Poisson [1727] *Jesuit Relations and Allied Documents*, LXVII, 289). "This word requires some explanation. Independently of the current of that vast volume of water rolling with great impetuosity, the navigation is obstructed by various other impediments. At the distance of every mile or two, and frequently at smaller intervals, there are *embarras*, or rafts, formed by the collection of trees closely matted, and extending from twenty to thirty yards. The current vexed by interruptions, rushes round them with great violence and force" (Brackenridge [1811], *Journal*, 37-38). See also Bradbury, *Travels*, 57. Clapin (133) gives a parallel Canadian use for the term in the forests.

**embouchure**, n.f. Pass, mouth. This term is used of a pass in the mountains as well as for the "mouth" of a river; e. g., see Abert, "Report," 440.

**émerillon**, n.m. Sparrow hawk (Read, 36). See *mangeur de poulet*.

**encan**, n.m. A public sale, particularly one ordered by the court for the settlement of an estate or the payment of debts, etc. E. g., "Encan ou vente judiciaire des Effets de deffunt Louis Lambert, 11 aoust 1772" (Fr. and Span. Arch. St. L., No. 2547). See also Dart and Porteous, "A Judicial Auction in New Orleans, 1772."

**endossement**, n.m. In the common-fields, the strip left to show boundary. ". . . the several narrow slips, left uncultivated between each of the fields . . . which the French call *endossement* . . ." (*Hunt's Minutes*, II, 104).

**enfant de diable**, n.m. The skunk (Chamberlain, "Life and Growth of Words," 86; Clapin, 137). See *bête puante*.

**enfarger, enferger**, v.tr. To hobble.

Clapin (137) says that "En France enfarger signifie sur-tout: mettre des entraves à un cheval." De Smet noted in the Northwest that "To prevent all accident, they [the horses] are hobbled—enfargé, as the Canadian voyagers say—that is, the two fore-legs are tied together so as to prevent their straying too far from camp" (*Life and Travels*, II, 619). See also Tixier, *Travels*, 114, 159.

**engagé**, n.m. Any employee in the fur trade. Not, however, including the *commis* (q.v.) who, though "employed," enjoyed the status of the *bourgeois*. See *voyageur*.

**engagement**, n.m. The contract between an *engagé* and his employer.

**épinette**, n.f. The tamarack or black larch tree.

"... épinette of the French voyageurs, the name of the tree we commonly call tamarac or hackmetack, and which the botanists know as black larch, *Larix americana*" (Coues, *Pike's Expeditions*, I, 319, n. 20).

**épinette à la bière**. See *épinette noire*.

**épinette blanche**, n.f. The white or single spruce (Michaux, *Sylva*, III, 105).

**épinette noire**, n.f. The black or double spruce (Taché, *Esquisse*, 15; Michaux, *Sylva*, III, 101). Also known as *épinette à la bière*.

**épinette rouge**, n.f. The American larch or tamarack (Taché, *Esquisse*, 15; Michaux, *Sylva*, III, 121).

**épinettière**, n.f. A grove or forest of tamarack, spruce, or fir trees.

**épluchette**, n.f. Cornhusking (Chamberlain, "Life and Growth of Words," 137; Clapin, 140).

**éprevier**, n.m. The sparrow hawk (Read, 37). A variant of *épervier*. See *mangeur de poulet*.

**équarri**, adj. Well-made; solidly built (Clapin, 141). Cf. *écarir*.

**équière**, n.f. A balustrade (Alvord, *Cahokia Records*, 284-285).

**érable à giguières**, n.m. The box elder or ash-leaved maple (Michaux, *Sylva*, I, 115).

**érablière**, n.f. A forest of maples; a sugar maple grove; an establishment for making maple sugar. See Clapin, 142; Chamberlain, "Life and Growth of Words," 137.

**escalin**, n.m. A silver coin eight of which equaled one *piastre* (*q.v.*). The American "bit." Now used among Missouri French and in Louisiana only in the expression *deux escalins* and *six escalins*, *two bits* and *six bits* (Dorrance, 73; Read, 140). In common use during the colonial times. Alvord, (*Cahokia Records*, 176, n. 1) mistakenly gives its value as that of the English shilling; this arises from the origin of the French word in the Dutch *schelling* and its relation to English *shilling*. See *livre*.

**escalin platille**, n.m. Same value as *escalin*. The meaning of *platille* is not clear. It may be a French version of Spanish *platillo*, derived from *plata*, and therefore used for *escalins* in coin.

**escuyer**. See *écuyer*.

**esquipomgnole**, n. Another name for *kinikinik*, (*q.v.*) (Bartlett, *Dictionary of Americanisms*, 202).

**estomac**, n.m. The breasts, the chest. Also that part of the clothing over the chest (Clapin, 145).

**établissement**, n.m. A settlement.

"L'établissement Française des Natchez devient considerable" (Poisson [Arkansas, 1727], *Jesuit Relations and Allied Documents*, LXVII, 310). "On appelle établissement un canton où il y a plusieurs habitations peu éloignées les unes des autres, qui font une espèce de village" (*ibid.*, 282).

**éttoffe du pays**, n.f. Homespun; coarse woolen cloth. The term was also applied at times to moonshine, home-distilled white whiskey (Clapin, 146).

**étrennes**, n.f. pl. New Year's gifts. See Primm, "New Year's Day in the Olden Time of St. Louis," 18.

**étuy**, n.m. Variant spelling of *etui*: case.

**évêque**, n.m. The indigo bird or indigo bunting (Read, 56). See *papebleu*.

## F

**fabrique**, n.f. The vestry board in the Catholic Church. The body of laymen (generally two?), elected annually by the congregation; its duty was the care of the temporal properties of the church. The term was also used at times to include those properties themselves and the parish funds (Houck, *Spanish Régime*, I, 116). For the functioning of such a board see Garraghan, *Saint Ferdinand de Florissant*, 142-154. (Garraghan there makes the mistake of translating *ancien* as senior, as applied to the wardens, when apparently he is referring to former wardens). Consult also Rothensteiner, *History of the Archdiocese of St. Louis*, I, 247-251. See *marguiller*.

**faon**, n.m. A bag or sack made of fawn (calf) or doe skin, used for storing meat, etc. See Le Page du Pratz, *Histoire*, I, 207; II, 88-89; Tixier, *Travels*, 196; *Wisconsin Historical Collections*, XX, 406 and n. 33; Bartram, *Voyage*, I, 416. Cf. *taureau*.

**fardoques**. See *ferdoches*.

**farine froide**, n.f. Corn meal as made by the Indians (Charlevoix, *Letters*, 238; Robin, *Voyages*, III, 41).

**fausse rivière**, n.f. An old channel of a river, now blocked on one end and forming a kind of long lake (Flint, *Geography and History of the Mississippi Valley*, I, 154). Cf. *bayou*, *marais*.

**faux-mâitre**, n.m. In the bark canoe this is a "strip along the edge to protect the bark" (Chamberlain, "Life and Growth of Words," 139).

**ferdoches**, n.f. pl. Brush, brushwood (Chamberlain, "The Life and Growth of Words," 142; Clapin, 152). Read (39) gives the Louisiana French form of this word as *fordoches*. Dorrance (75) and Ditchy (107) give *fardoques* as a variant spelling.

**fesse de chevreuil**, n.f. A haunch of venison.

**festin**, n.m. A feast or jollification (Chamberlain, "Life and Growth of Words," 139; Brackenridge, *Journal of a Voyage*, 32-33). See *festiner*. Cf. *chaudière haute*.

**festiner**, v. intr. To feast.

"Deux fois l'année ils l'invoquent en se festinant et en dansant. . . ." For *festinant* Perrin du Lac gives this note: "Terme propre au pays, et le seul qui rende littéralement l'expression qu'emploient les Sauvages." (*Voyage*, 178; cf. *ibid.*, 295). Although Perrin du Lac was here talking about a religious festival, the term was frequently used for any occasion of special note.

**feu des vieillards**, n.m. The fire of the old men; the lodge of council. See *loge des vieillards*.

**fève**, n.f. Bean. The *Rivière à fèves* in Wisconsin—which, of course, was the *Bean* (or *Locust*) River—became for the Americans *Fever* River.

**févier**, n.m. The false or black acacia or yellow locust. Michaux (*Journal*, 124) described it as "*Robinia pseudo acacia* (par les français fevier)." Consult Bailey, *Hortus*, 531.

**(gros) févier**, n.m. The Kentucky coffee tree.

"le Guilandina dioica [est nommé] Gros fevier" (Michaux, *Journal*, 124). Bailey (*Hortus*, 291) gives the botanical name as *Gymnocladus dioica*. See *chicot* (2).

**févier épineux**, n.m. The honey or sweet locust.

"Le Gl[editsia] triacanthos est nommé fev[ier] épineux" (Michaux, *Journal*, 124). Consult Michaux, *Sylva*, II, 78; Bailey, *Hortus*, 278. See *bois d'amourette*.

**fil d'épinette**, n.m. Spinet string.

**filet**, n.m. The ration of liquor allowed *engagés*.

"La voix du patron anime alors de plus en plus les rameurs, et il n'a pas oublié auparavant de leur distribuer le *filet*; c'est la mesure ordinaire de tafia" (Robin, *Voyages*, II, 214). Robin said that such an allowance was issued three times a day (*ibid.*, 217). In the instructions given by Ulloa to Captain Rui, in command of an expedition to build a fort near the mouth of the Missouri River in 1767, item 10 reads: "Since the serving of rations of brandy to the soldiers and sailors both on voyages and when halting, and which the French call 'Filé' is an abuse, and from it results intoxication and disorder, that liquor shall not be taken or included among the rations. . . ." (Houck, *Spanish Régime*, I, 3).



**filet, à boire le—**. According to Alvord, this is a Canadian and Mississippi Valley expression meaning to drink from a faucet or bung hole (*Cahokia Records*, 418, n. 1).

**filet, fillet**, n.m. The head strap worn by *voyageurs* to support the pack during a portage.

**fille**, n.f. Servant (Fortier, *Louisiana Studies*, 177; Clapin, 155). Cf. *demoiselle* (1).

**fiolle**, n.f. Flask; bottle.

**flamen**, n.m. Audubon gave *petit flamen* as one Louisiana name for the white ibis (*Ornithological Biography*, III, 178). See *bec croche*.

**flammette petite douve**, n.f. A Louisiana name for the buttercup or crowfoot shrub (Robin, *Voyages*, III, 463; Bailey, *Hortus*, 518).

**flèche**, n.f. An arrow stone (Flint, *Geography and History of the Mississippi Valley*, I, 32; II, 83).

**flûte**, n.f. In Canada, the wood thrush (Chamberlain, "Life and Growth of Words," 85).

**folle avoine**, n.f. Wild rice (Chamberlain, "Life and Growth of Words," 136; Ditchy, 111). *Folles avoines* was also the French name for the Menominee Indians.

**fonds**, n.m. pl. "The forest-lands from which the settlers obtain their wood" (Chamberlain, "Life and Growth of Words," 142).

**fontaine**, n.f. Spring. *Fontaine à Laclède*, *Fontaine à Biche*: LaClède's Spring, Deer Spring.

**fordoches**. See *ferdoches*.

**fouet de cocher**, n.m. The coachwhip snake (Bartram, *Voyage*, I, 374). Read (39) gives *fouetteur* as the Louisiana name for this snake.

**fouine**, n.f. The Louisiana weasel (Read, 39). See *foutreau*.

**fourche**, n.f. Fork (of a river), creek. *Fourche à Courtois*, *Fourche à Renault*: Courtois' Fork, Renault's Fork.

**foutreau**, n.m. The mink (J. Long, *Voyages and Travels*, 258). See *belette*.

**foutreau**, n.m. The weasel (Dorrance, 76). See *fouine*.

**Français**, n.m. Used in the Missouri River country and on the Great Plains (at least during the first half of the nineteenth century) for a Frenchman of the Illinois Country, of Saint Louis, etc.—i. e., a Frenchman born in America. So used by the Indians. *Créole* generally signified a Frenchman of Louisiana origin or ancestry; *Canadien*, a Frenchman of Canadian origin; *Français*, a Frenchman born in the western United States.

**Français de France**, n.m. A European Frenchman.

**frappe d'abord**, n.m. The deer fly. The term, Read says (39), was carried to Louisiana by the Acadians. Le Page du Pratz, however, recorded the insect by this name in the 1730's (*Histoire*, II, 146). Tixier described this insect as a "certain gray species, quite large in size, called *Frappe d'abord*, for as soon as it has alighted on the skin it bites immediately" (*Travels*, 257). In De Smet's *Life and Travels* (IV, 1392) the insects are called "Frappe d'abord or buffalo gnats." See also *brûlot*.

**frapper au poteau** (1), v.tr. To strike the post, to recite one's deeds of valor.

"In the intervals of the dances, a warrior would step forward and strike a flagstaff they had erected with a stick, whip, or other weapon, and recount his martial deeds. This ceremony is called *striking the post*, and whatever is then said may be relied upon as rigid truth, being delivered in the presence of many a jealous warrior and witness, who could easily detect and would immediately disgrace the *striker* for exaggeration or falsehood" (E. James, *Long's Expedition*, I, 231). For further descriptions see Bossu, *Nouveaux Voyages aux Indes Occidentales*, I, 83 and n.; Perrin du Lac, *Voyage*, 301; E. James, *Long's Expedition*, I, 231-234, 262-263; II, 82, 125; Tixier, *Travels*, 211-212; Ruxton, *In the Old West*, 76.

**frapper au poteau** (2), v.tr. To have sexual intercourse (?).

"My kindly friend asked me if I had *frappé au poteau*, that is, if I had had relations with an Osage woman" (Tixier, *Travels*, 258). Can there be an extension here of the meaning of *frapper au poteau* previously explained—i. e., boasting of sexual prowess? Maximilian described a custom among the Mandans that may explain the phrase used by Tixier's Osage

friend: "A chief business of the young men among these Indian tribes is to try their fortune with the young maidens and women. . . . They have a singular mode of displaying their achievements in this field, especially when they visit the women in their best dresses. On these occasions they endeavor to gain credit by the variety of their triumphs, and mark the number of conquered beauties by bundles of peeled osier twigs, painted red at the tips. These sticks are of two kinds. Most of them are from two to three feet in length, others five or six feet. The latter, being carried singly, are painted with white and red rings alternately, which indicates the number of conquests. The shorter sticks are only painted red at the tips, and every stick indicates an exploit, the number of which is usually bound up into a pretty large bundle. Thick fascies of this kind are carried about by the dandies in their gallant excursions. Among the Mandans these sticks are generally quite plain; among the Minitaries, on the contrary, there is, usually, in the middle of the bundle, one larger stick, at the end of which is a tuft of black feathers. These feathers indicate the favorite, and the dandies tell everybody that she is the person for whom this honor is intended" (*Travels*, II, 282-283).

**frêne gras**, n.m. The black ash (Taché, *Esquisse*, sec. édit., 16).

**fuzee**. Variant spelling of *fusil*: flintlock musket.

## G

**gaie-anneur**. See *guignoleur*.

**galère**, n.f. Galley. This was the name generally used for the largest class of war vessels on the Mississippi in the eighteenth century; such a boat carried fifty or more armed men and apparently mounted cannon. The term was never used for private or commercial boats.

**galerie**, n.f. A covered gallery, balcony, or porch which on the houses of the well-to-do in the French colonies often ran about the four sides, both on the first and second floors. The style was derived from the West Indies.

**galet**, n.m. Coues interprets *galet* as meaning "boulder" (*Henry and Thompson Journals*, I, 30). Gates declares that "in the

Northwest [*galet*] usually meant a gravel bank" (*Five Fur Traders of the Northwest*, 250, n. 4). Clapin does not list the word; Standard French means "pebble" or "gravel."

**galette**, n.f. A kind of bread.

Kennicott stated that "Galette is the only form of bread used on a voyage. . . . It is made in a very simple style: the flour bag is opened, and a small hollow made in the flour, into which a little water is poured, and the dough is thus mixed in the bag; nothing is added, except, perhaps a little dirt from the cook's *unwashed* hands, with which he kneads it into flat cakes, which are baked before the fire in a frying pan, or cooked in grease" (quoted in Nute, *Voyageur*, 53).

**galiote**, **galliot**, n.f. A galley. *Galiote* and *galère* (q.v.) apparently were interchangeable terms for a class of war vessels used on the Mississippi.

**garçon**, **garçon majeur**, n.m. A bachelor, an "emancipated" male, a man of legal age. See *émancipation*, *majorité*.

**garde-magasin**, n.m. A storekeeper, but only of military stores or public supplies.

**garde soleil**, n.m. A Louisiana name for the American bittern; also known as the Indian pullet or Indian hen (Audubon, *Ornithological Biography*, IV, 296).

**garzette**, n.f. A Louisiana name for the white heron (Ulloa, *Mémoires Philosophiques*, I, 192-193). Read (1, 45) gives *aigrette caille* and *héron dos-blanc* for this bird.

**gave**, n.m. An underground stream (Chamberlain, "Life and Growth of Words," 141).

**gens de couleur**, n.m. pl. People of color. Term for persons of mixed blood of which some part was negro. Generally applied to free people rather than to slaves. For list of terms describing such mixtures see *mulâtre*.

**gens-libres**, n.m. pl. The white and Indian halfbreeds of the North and Canada. See *homme-libre*, *métis*.

**giraumont**, n.m. The cushaw or crookneck squash.

"... ils plantent surtout cette immense quantité de citrouilles ou potirons qu'ils nomment *giraumonts*" (Robin, *Voyages*, III, 42). Although in Louisiana French *giraumont* is used for



"pumpkin" as well as for the cushaw, Robin's combination with *potiron* apparently singles this fruit out as the cushaw. Le Page du Pratz (*Histoire*, II, 11) said that *giromons* were of two sorts: "les uns sont ronds, les autres en forme de corps de chasse." See also Read, 89-90.

**glaise**, n.f. Clay (for pottery); lick. *La Grande Glaise*: the Big Lick.

"The soil around consisted of a white tenacious clay, probably fit for Potter's ware: hence the name 'Glaise' which the french hunters have bestowed upon most of the licks which are frequented by the beasts of the forest, altho' salt is not always to be found in such places so as to merit attention" (Dunbar, *Life, Letters, and Papers* [Washita River, 1804], 269). Dunbar wrote also of "licks, which are sometimes termed 'saline' sometimes 'glaise'" (*ibid.*, 242). Thomassy likewise noted "terres salées nommées *glaises* par les anciens Creoles et *licks* par les Americains" (*Géologie Pratique de la Louisiane*, 244). See *saline*.

**gombo** (1), Afr., n.m. The French dialect of the Louisiana negroes: see *congo* (2), *nègre*.

**gombo** (2), Afr., n.m. Gumbo or okra; a favorite dish of which okra is a principal ingredient (Ditchy, 122; Read, 122).

**gombo** (3), Afr., n.m. A thick, heavy soil (Read, 122).

**goudron** (*eau de—*), n.m. Tar water. A favorite medical remedy in the eighteenth century. See George Berkeley, *Siris: A Chain of Philosophical Reflexions and Inquiries concerning the Virtues of Tar Water . . .* (in *Works of George Berkeley*, G. Sampson, ed., III).

**gouffre**, n.m. "In the pine barrens of Florida, Alabama and Mississippi, is found an animal, apparently of the tortoise class, commonly called the *gouffre*. It has a large and thick shell, and burrows to a great depth in the ground. It is of prodigious power and strength, and resembles in many respects the loggerhead turtle" (Flint, *Geography and History of the Mississippi Valley*, I, 120).

**gourde**, n.f. A West Indian coin equal to five *livres* or one dollar; also known as *piastre gourde*. Read (41) says the use



of the *gourde* as a coin was brought to Louisiana by refugees from Haiti; he cites also a story from John W. Vandercook's *Black Majesty* which implies that the *gourde* became a symbol of currency in Haiti in 1806. In Saint Louis, however, the term was in use at least ten years before Christophe came to power, for on 20 September 1796 an inventory was made of the estate of Louis Dubreuil and under the heading of "Argent en espèce" was listed "2000 gourdes Entre les mains de M. Sarpy à la Nouvelle Orleans faisant dix Mille livres" (Fr. and Span. Arch. St. L., No. 2457). For the circulation of the *gourde* in the French West Indies in the first years of the nineteenth century, consult Zay, *Histoire Monétaire des Colonies Françaises*, 194-199, 211-212, 217-222, 226. The term continued to be used for dollar, after the disappearance of the French unit, until the middle, at least, of the nineteenth century; see Stewart, *Altowan*, I, 69.

**gourgane**, n.f. The bean of the *gros févier* or *guilandina dioica* was called *gourgane* by the Illinois French, according to Michaux (*Journal*, 124).

**gouvernail**, n.m. The steersman of a canoe (Chamberlain, "Life and Growth of Words," 139; Nute, *Voyageur*, 26). See *devant*, *milieu*.

**grain de boeuf**, n.m. The buffalo berry (Frémont, *Report of Exploring Expedition*, 51). But see *graisse de boeuf*.

**graine-de-loup**, n.f. The wolfberry (Taché, *Esquisse*, sec. édit., 17).

**graine d'hiver**, n.f. The snowberry (Taché, *Esquisse*, sec. édit., 17).

**graine d'ours**, n.f. The bearberry (Keith, "Letters to Roderic McKenzie," 102). See *sacacomi*.

**graisse**, n.f. Tallow, fat. Commonly, bear's fat.

**graisse de boeuf**, n.f. The buffalo berry or rabbit berry.

"There is a shrub which the French call *graisse de boeuf*, bearing a red berry, of a pungent taste; its leaves, though smaller and more delicate, bear a resemblance to those of the pear tree" (Brackenridge, *Journal*, 87). "Great qualities of a small red acid fruit [*Shepherdia argentea*], known among the

Indians by a name signifying rabbit-berries, and called by the French *graisse de buffle* or buffalo-fat" (Coues, *Expedition of Lewis and Clark*, I, 176). See also Nuttall, *Sylva*, I, 120; Tabeau, *Narrative*, 96-97; Dr. Abel's note 12 (p. 96) cites a number of references concerning this shrub and its fruit.

**grand-bois**, n.m. Virgin forest (Ditchy, 124). Cf. *bois-debout*.

**grand carré**, n.m. According to Alvord this was the designation for the common-field (*Illinois Country*, 207). See also *champ quarré*.

**grand quarré**. Variant of *grand carré* (q.v.).

**grand'vue**, n.f. A "wide expanse in a river" (Chamberlain, "Life and Growth of Words," 140).

**grange**, n.f. A barn. Not to be confused with English usage (farm or farmstead). *Rue des granges* in early Saint Louis (the third street) was the street on which "barn lots" were located. The term *grange* was also applied to barn-shaped bluffs; e. g., La Grange (Red Wing Village), 667 miles above Saint Louis at the head of Lake Pepin.

**grassel**. See *grasset*.

**grasset**, n.m. The towhee bunting or chewink (Audubon, *Ornithological Biography*, I, 151). Read (43) gives *grassel* as a variant.

**gravois**, n.m. pl. Gravel.

**gref**, n.m. The office of the clerk of the court; depository of notarial records. *Au Gref de ce Siècle*: at the office of this court (*Cahokia Records*, 474-475).

**greffier**, n.m. Recorder or clerk of the court.

**grès**, n.m. Sandstone. Cap-o-gris (correctly: Cap-au-grès) is Sandstone Cape or Bluff.

**griffe**, n.f. A griffin. A mixed blood—the child of a mulatto and a negro (Read, 44). See *mulâtre*. Sometimes applied to the child of a negro and an Indian—see *sambo*.

**grive**, n.m. In Louisiana *grive* (Standard French for "thrush") is the American robin (Read, 90).

**gros-bec**, n.m. The night heron; also known as the Indian pullet, Indian hen, or qua bird (Audubon, *Ornithological Biography*, III, 275).

**grosse-corne**, n.f. The bighorn or Rocky Mountain sheep. According to Bradbury its horns were used by the Indians for bows (*Travels*, 170, n.). For a description of the bighorn see Maximilian, *Travels*, II, 67-69.

**gru**, n.m. Hominy.

"The most ordinary food of this country [lower Mississippi River]—almost the only one for many people, and especially for travelers—is *gru*. Corn is pounded, in order to remove the outer skin, and then is boiled a long time in water, but the Frenchmen sometimes season it with oil; and this is *gru*. The Savages, pounding the corn very fine, sometimes cook it with tallow, and more often only with water; this is *sagamité* [*q.v.*]. However, the *gru* answers for bread; a spoonful of *gru* and a mouthful of meat go together" (Poisson [Arkansas, 1727], *Jesuit Relations and Allied Documents*, LXVII, 291-293). According to Perrin du Lac the typical *voyageur's* meal consisted of "un morceau de lard et du maïs lessivé, qu'ils appellent *gru*" (167). See also Robin, *Voyages*, II, 217.

**guignolée**,\* n.f. A New Year's Eve festival traditional in Canada and the Illinois Country, the origin of which remains unknown. Parallel customs are cited in Saintonge and Perche. Efforts have been made to trace the festival back to Druid custom, but no explanation carries any certainty. The word is found in various forms: *ignolée*, *aguilanieu*, *guillannée*, *gui-l'an-neu*, *avillonneau*, *gui-l'an-néou*.

In Canada a band of persons went around on the night of December 31st to wish friends and acquaintances a Happy New Year and to make a collection for the poor—the singing of the *guignolée* song being the principal part of the performance. According to Primm, however, in Saint Louis the object of running the *guignolée* was to collect supplies for the first of the *bals des rois* to be given on Twelfth Night. The singers were in masquerade costume and each carried a bucket, basket or sack. On entering a house they sang the song, received their contributions, danced the "rag dance" (*la guénille*), and then left, singing the departing chorus. Mrs. Schaaf (from *guignol* meaning "clown" [puppet?]) interprets *la guignolée* as being a band of clowns or revellers. She gives

the order of procedure as follows: the *guignoleurs* sing in the street and, on knocking at the door, are admitted singing and marching around their leaders and fiddlers (all are masked and supposedly unknown); they sing the greeting verse, then the request verse; the daughters of the house are called forth, the leaders dance with them and sing a love song to the girls; next, they do the "rag" dance; then they sing their thanks to the master of the house and depart with their load, singing "Bonsoir."

The music of the *guignolée* was traditional; Gagnon gives several versions of it. Canadian versions of the words will be found in Gagnon, 200-201, 207-208, 209-210. In the Mississippi Valley two slightly different sets of words have been preserved: by Wilson Primm of Saint Louis (15-16) and by Gustave St. Gemme of Sainte Genevieve. The latter version, a fuller set printed first in the *History of Southeast Missouri*, was reprinted by Mrs. Schaaf. Consult Clapin, 176-177; Dorrance, 80-81; Gagnon, *Chansons Populaires du Canada*, 198-210; Primm, "New Year's Day in the Olden Time of St. Louis," 14-16; Schaaf, "The Passing of an Old Custom—La Guignolée"; Taché, *Forestiers et Voyageurs*, 11; Carrière, *Tales from the French Folk-Lore of Missouri*, 6-7.

**guignolée, courir la—**. To go out singing with the *guignolée* party.

**guignoleur, guignoleux**, n.m. One who goes singing the *guignolée*. Dorrance (81) adds for the Missouri-French today: *gaie-anneur, guionneur*.

**gui-l'an-néou**. See *guignolée*.

**gui-l'an-neu**. See *guignolée*.

**guillannée**. See *guignolée*.

**guilledive**, n.f. Rum (Bossu, *Nouveaux Voyages aux Indes Occidentales*, II, 122).

**guionneur**. See *guignoleur*.

## H

**habitan, habitant, n.m.** A farmer. Seldom to be translated "inhabitant."

"Canadian Habitant, or countryman" (Lambert, *Travels*, I, 159). "Les habitants & negocians des Illinois . . ." ("Mémoire Des Habitans & Negocians de la Louisiane, sur l'Evenement du 29 Octobre 1786 A L'Univers" in Champigny, *La Louisiane Ensanglantée*, 7). "The settlers of La Fourche, are chiefly what the French call *petits habitants*, small planters" (Brackenridge, *Views*, 302). Examples of usage could be greatly multiplied. The word came into use originally to distinguish those who settled on the soil from the soldiers, merchants, and artisans. But *habitant* always meant the man who owned as well as worked the farm. See Clapin, 178; Gagnon, *Chansons Populaires du Canada*, 225. See *habitation, journalier*. See militia rolls for Saint Louis (1780) where among the occupations listed (trader, mason, carpenter, currier, rower, blacksmith, etc.) appear many *habitants* (Houck, *Spanish Régime*, I, 184-189).

**habitation, n.f.** A farm, including farmhouse and other buildings.

"A smaller portion of land [than a *concession* (*q.v.*)] granted by the company is called a 'habitation.' A man with his wife or partner clears a little ground, builds himself a house on four piles, covers it with sheets of bark, and plants corn and rice for his provisions; the next year he raises a little more for food, and has also a field of tobacco; if at last he succeeds in having three or four Negroes, then he is out of his difficulties. This is what is called a *habitation*, a *habitant*." (Poisson [Arkansas, 1727], *Jesuit Relations and Allied Documents*, LXVIII, 283). See *habitant*.

**herbe à bouton, n.f.** Horsemint (Robin, *Voyages*, III, 388; Bailey, *Hortus*, 400).

**herbe à la houate [sic], n.f.** A species of asclepias, milkweed, silkweed (Robin, *Voyages*, III, 413-414). See *houatte, vache à lait*.

**herbe à la puce, n.f.** Poison oak, poison ivy, trumpet flower. According to De Smet *herbe à la puce* is "the *Rhus Toxicaria*."



codendron of the botanists" (*Life and Travels*, II, 792). Tixier saw it on the younger trees "opening its red bell-flowers" (*Travels*, 73). But these illustrate two different uses for the name: De Smet's is Canadian (poison oak); Tixier's is Louisiana (trumpet flower). Read (45) indicates, however, that the more common Louisiana use of the phrase is for poison ivy (*toxicodendron radicans* L.). Robin used *herbe à puce* for the bignonia (*Voyages*, III, 406-407).

**herbe à malo**, n.f. The water plantain (Robin, *Voyages*, III, 340).

**herbe à quatre feuilles**, n.f. The common speedwell, or Culver's root.

"*Veronica virginica* called by the French *herbe à quatre feuilles* (four-leaved grass) is often added [to the *Racine à Becquet* as medicine]. . . . Confirmed once more in my opinion that the root of *Veronica virginica*, vulgarly known as *Herbe à quatre feuilles* (four-leaved grass), used as a decoction for a month, is effective for the cure of venereal Diseases. Four or five of the roots are boiled. As this beverage is purgative the strength of this Ptisan must be increased or reduced by putting [in] more or less according to the effect it has on one. It is sufficient for the first days that the bowels be relaxed and looser than usual; it is not unusual that the bowels be moved 3 or 4 times the first day" (Michaux, *Travels*, 77-79). See *racine à becquet*. Consult Bailey, *Hortus*, 634.

**herbe à serpent à sonnettes**, n.f. Snakeroot; Read (45) suggests the Indian or false mallow.

Travelers frequently noted among Indians the use of roots in the treatment of snake bite, but their descriptions are so general that the plants cannot be identified. Consult Marquette, "Premier Voyage," 100-101; Le Page du Pratz, *Histoire*, II, 60-61; Coues, ed., *Expedition of Lewis and Clark*, I, 238; Tixier, *Travels*, 58-59; Tabeau, *Narrative*, 80-81 and Dr. Abel's note 24. Swanton discussed Sampson snakeroot (*Source Materials for the Choctaw*, 237). See also *bois blanc*.

**herbe à trois quarts**, n.f. Verbesina; the small white or Virginia crown-beard (Robin, *Voyages*, III, 443; Read, 45).

**herbe sainte**, n.f. *Artemisia*, sagebrush.

J. J. Audubon at Fort Union, 18 June 1843, recorded "a prairie covered with large bushes of *artemisia* (called here 'Herbe Sainte')" (Audubon-Coues, *Audubon and His Journals*, II, 39). See *absinthe*.

**hivernant**, n.m. Any person in the fur trade (*bourgeois* or *engagé*) who stayed at the trading post throughout the winter. It was originally applied to the employees of the French trading companies who spent the winter in Canada (Clapin, 181). Cf. *habitant*.

**hiverner**, v. intr. To winter. To remain at a trading post throughout the winter in place of returning to the settlements.

**homme-libre**, n.m. The term was first applied to the Canadian-French trapper or *voyageur* who married an Indian woman and took to the free life of the woods or plains. The descendants of the *hommes-libres* are the *métis* or *bois-brûlés* (q.v.). See Clapin, 181.

**honnête homme**, n.m. An honorific (without legal distinction) applied only to persons of assured bourgeois rank, not to the lower class. Sulte declared it the equivalent of "respectable" (*Histoire des Canadiens-Français*, V, 104). See *honorable homme*.

**honorable homme**, n.m. An honorific (without legal distinction) indicating excellent bourgeois standing somewhat less than that indicated by the *noble homme* (q.v.) and superior to that shown by *honnête homme* (q.v.). "Est une qualité que prennent dans les actes publics, ceux qui ne sont pas nobles, & qui sont pourtant d'une condition honneste" (*Dictionnaire de l'Académie Française*, 1694). See also Sulte, *Histoire des Canadiens-Français*, V, 104.

**houatte**, n.f. Bitter dogsbane (*apocynum*), milkweed, snake's milk, bitterroot (Rafinesque, *Medical Flora*, I, 49, 262). See *herbe à la houate, vache à lait*.

**huile d'ours**, n.f. Bear oil (bear's grease), a favorite ingredient in French frontier cooking.

"The hunters count much of their profits from oil drawn from the Bear's fat, which at New-Orleans is always of ready sale, and is much esteemed for its wholesomeness in cooking,

being preferred to butter and hog's lard; it is found to keep longer than any other of the same nature, without turning rancid: they have a method of boiling it from time to time upon sweet-bay leaves which restores it or facilitates its preservation" (Dunbar, *Life, Letters, and Papers* [Washita, 1804], 244).

**huissier**, n.m. Sheriff's officer, marshall of the court.

Alvord said that "the duties of the *huissier* were not different from those of the sheriff"; i. e., executing of judgments, serving of writs, etc. (*Cahokia Records*, 177, n. 3).

**hypothèque**, n.f. A mortgage. For laws governing mortgages consult Viollet, *Histoire du Droit Civil Français*, 731-748.

# I

**ignolée**. See *guignolée*.

**ignoleur**. See *guignoleur*.

**île**, n.f.; **îlet**, **îlot**, n.m.; **isle**, **islette**, n.f. A city square or block; a grove of trees on the open prairie or along a river bank.

Robin noted that in New Orleans "on reserva pour la place d'armes un îlot entier" (*Voyages*, II, 73). Sir Wm. D. Stewart wrote that the father of one of his hunting companions in the 1830's lived in "an old wooden house on a square plot, call[ed] in St. Louis an island, that is, a square piece surrounded by streets" (*Edward Warren*, 482, n.). "Lesquels Batimens . . . Sont Batis sur une isle de trois cents pieds quarré de terrain" (LaClède Papers, Missouri Historical Society).

Read (46) says that this term originated in New Orleans because the squares there were once surrounded by drainage ditches which, filled with water, created "little islands." It is not likely, however, that the use of the word had such a literal origin. Cf. Cable, who said that the Acadians on the Louisiana prairies called their homestead groves *îles* (*Bonaventure*, 10). Littré gives *île* and *îlot* for what we would call a "block of houses"; usage in America was obviously different. Cf. also *islettes*, *islettes de bois* in the *Henry and Thompson Journals* (I, 66), which Coues explains as a term Canadian *voyageurs* used for patches or clumps of trees bordering a river. In all of these instances we are obviously concerned with the semblance of an island, not with the reality.

**Illinois.** The Illinois Country during the French Regime was all that portion of the Mississippi Valley, on both banks, including the Ohio and Missouri Valleys as well as that of the Illinois, from the Ohio north through the hunting grounds of the Illinois Indians. The *chef-lieu* at Fort Chartres was the seat of government not merely for the settlements in the immediate neighborhood but also for Vincennes and Arkansas Post. Originally a part of Canada, during the first third of the eighteenth century its possession was a matter of dispute between Canada and Louisiana; it was included, however, in the grant to the Mississippi Company in 1717 and came to be effectively a dependency of Louisiana. For an excellent description of the region, the people, and their ways of living, consult Alvord, *The Illinois Country*, 190-224.

After the evacuation of the eastern portion of this country by Saint Ange in October, 1765, the country west of the Mississippi from the Ohio northwards was known in both French and Spanish documents as the "western part of the Illinois" until the district of New Madrid was set up. In its last colonial decade the region north of New Madrid was generally named in documents "Upper Louisiana." See, however, *Missouri*.

The name was customarily written *Aux Illinois*: at the Illinois (in the country of the Illinois).

**inconnu.** See *bois inconnu*.

**indien, indienne; indien (indienne) rouge;** n. and adj., m. and f. Indian, red Indian. These forms were rarely used before 1840. See *naturel, sauvage*.

**isle, islette.** See *île*.

## J

**jambo, n.m.** A sambo; a person of mixed blood, generally Indian and negro.

Bossu has a definition varying from the customary: "Ceux [qui sont nés] d'un Sauvage & d'une metive sont nommés *jambos*" (*Nouveaux Voyages dans l'Amérique Septentrionale*, 334, n.). See *zambo*.

**jasmine, n.f.** The papaw. Bossu used this form in his *Nouveaux Voyages aux Indes Occidentales*, II, 118-119. See *assimine*.



**jasseminier**, n.m. The papaw tree. This form of *assiminier* (*q.v.*) was used by Berquin-Duvallon (*Vue de la Colonie*, 112).

**jongler**, v. intr. To waver between two propositions (Kurz, *Journal*, 104).

**jonglerie**, n.f. Indian magic or medicine; the medicine-hut (Clapin, 192; Chamberlain, "Life and Growth of Words," 142; John McDonnell, "The Red River," 276-277). See *médecine*.

**jongleur**, n.m. An Indian medicine man. The favorite term with Bossu and other eighteenth century travelers. See *médecin*, *médecine*.

**Jour de l'An**,\* n.m. New Year's Day. For descriptive accounts see Primm, "New Year's Day in St. Louis," Papin, "Early St. Louis," 638-641.

**Jour des Rois**,\* n.m. Twelfth Night. See *bal des rois*.

**journalier**, n.m. A day laborer, principally in agriculture. Farm-hand. Not much in use in the Mississippi Valley because of slavery. See *habitant*.

**journée**, n.f. A day's journey, travel, or work.

## K

**kanikanik**. See *kinikinik*.

**Kao**. Abbreviation for Cahokia.

**karancro**. More commonly spelled *carancro*, *carencro* (*q.v.*).

**Kas**. Abbreviation for Kaskaskia. *Aux Kas*.: at the village of the Kaskaskia Indians, in the country of the Kaskaskia Indians, at (the town of) Kaskaskia.

The statement made by many nineteenth century writers that Kaskaskia was as old as Philadelphia (founded 1682) was based on a confusion of names. The Kaskaskia Indian villages in the last quarter of the seventeenth century were located on the upper part of the Illinois River and among them in 1675 Marquette established a Jesuit mission. Pressure from the Iroquois forcing the Kaskaskia to move further south, they formed a settlement at the Des Peres River on the right (west) bank of the Mississippi and in that place the Jesuits maintained a mission from 1700 to 1703. In the latter year Indians and Jesuits moved to the Kaskaskia River location and Frenchmen began to settle. Fifteen years later the Indian village was



removed a few miles, but the French remained and Kaskaskia became a firmly established colonial town. Consult Garraghan, "The First Settlement on the Site of St. Louis" (*Chapters in Frontier History*, 73-84) ; Palm, *Jesuit Missions of the Illinois Country*.

**kayac.** See *cayac*.

**kiliou**, Ind., n.m. The calumet bird (Abel, *Tabeau's Narrative*, 90 and n. 6). Dr. Abel identifies this bird as the golden eagle. Tixier spoke of the *aigle à tête blanche* (q.v.), (the bald-headed eagle) as the calumet bird (*Travels*, 213, 261). See *oiseau de calumet*, *quiliou*.

**kinikinik**, **kinikinick**, Ind., n.m. An Indian smoking mixture made principally of various kinds of bark. By Ruxton spelled *kinnik-kinnik* (*In the Old West*, 174) ; by E. James, *kinne canick* (*Long's Expedition*, II, 122) ; by Townsend, *kanikanik* (*Narrative of a Journey*, 146) ; by Arese, *canicanick* (*Trip to the Prairies*, 93). See *bois roulé*.

**kiniou**, **kinuw**. See *quiliou*.

## L

**laboureur**, n.m. A farmer. The word in common use, however, was *habitant* (q.v.).

In France "owners of means and farmers on a large scale (often called *laboureurs*) constituted only a small minority of the rural population. . . . The peasants . . . did not all possess the same amount of property. There were some who could live exclusively from the cultivation of their fields, and who constituted a sort of peasant aristocracy, the class of laborers" (Sée, *Economic and Social Conditions in France during the Eighteenth Century*, 5-6, 15-16).

**lait des François**, n.m. Brandy, whiskey. According to Bossu (*Nouveaux Voyages dans l'Amérique Septentrionale*, 222, n.), this was an Indian term for *eau de vie*, or firewater. See also *Wisconsin Historical Collections*, XVII, 381 and n. 2.

**lapânie**. See *marmiton*.

**large**, n.m. The open prairie, the great plains, the interior country.

According to Clapin (358), in Canada the term *au large* means to be at a distance (in field or wood) from the farm

house. Cable, however, said the phrase, common among the Acadians of Louisiana, was derived from the habits of their seafaring ancestors: *au large* meant on the open prairie which had much the appearance of the open sea. "The cottage was *au large*—far out across the smooth, unscarred turf of the immense prairie" (*Bonaventure*, 5). Tixier defined *au large* as "the farthest regions of the prairies" (*Travels*, 122). Chamberlain said that in the north *large* signified the open country ("Life and Growth of Words," 139). Cf. *naviguer au large*.

**latanier**, n.m. The dwarf palm or palmetto (Le Page du Pratz, *Histoire*, II, 48-49; Robin, *Voyages*, III, 337; Flint, *Geography and History of the Mississippi Valley*, I, 85).

**laurier amande**, n.m. The almond-cherry or cherry laurel tree (Robin, *Voyages*, III, 362; Nuttall, *Sylva*, II, 18).

**laurier tulipier**, n.m. The large magnolia or big laurel (Michaux, *Sylva*, II, 5). Read (47) says that the sweet bay tree in Louisiana is called the *laurier doux* or *le magnolia*.

**liane blanche**, n.f. According to Robin, this was the name given in Louisiana to the broom shrub (*Voyages*, III, 500).

**liar, liard** (1), n.m. The cottonwood (Carolina) poplar. *Cotonnier* (q.v.) was used only for the sycamore. "*Populus Caroliniana*, by the French Creoles [called] Liard, and by the Americans Cotton tree" (Michaux, *Travels*, 75, 77). Nuttall spoke of seeing "enormous cotton-wood trees (*Populus angulisans*), commonly called yellow poplar, some of them more than six feet in diameter" (*Travels*, 90). In Spanish documents this word frequently appears *liar*. Read (47) gives the botanical name as *Populus deltoides virginiana* Sudw. For the cottonwood poplar see Michaux, *Sylva*, II, 115-118, 121-122.

**liard** (2), n.m. A copper coin of 2 *deniers* value, known also as a double *denier* (Shortt, *Documents Relatifs à la Monnaie*, I, 12-13). See *livre* (2).

**liard amère**, n.m. The Canadian name for the narrow-leaved cottonwood (Frémont, *Report of Exploring Expedition*, 118).

**liasse**, n.f. Bundle. In an inventory or auction record, this word may sometimes be read *lot*.

**lieue**, n.f. The French post league was 2000 *toises* or 2.4229 English miles (Clark, *Metric Measures*, 56).

**ligne**, n.f. A linear measure equal to one-twelfth of a French inch. See *piéd*.

**lilas créole**, n.m. The China tree. Tixier identified this as *azédarac bipinné* (*Travels*, 34). Read (48) says it is the China-Berry or China-Ball Tree (*Melia azedarach* L.) and adds that it is also known in Louisiana as *lilas parasol*. Another common English name for the *lilas créole* was "pride of India" (Michaux, *Sylva*, III, 3).

**limbourg**, n.m. A kind of coarse cloth.

"Une espèce de gros drap teint en bleu connu dans ces régions sous le nom de *Limbourg*, que l'on tire principalement d'Allemagne, est encore une branche de commerce presque aussi considérable que celle des petites couvertures. Ces draps, large de cinq quarts [*q.v.*], coûtent, la pièce de seize aunes, quinze à vingt piastres à la Nouvelle-Orléans; ils s'emploient à faire, pour l'hiver, des vestes et pantalons aux gens de couleur, aux ouvriers, aux habitants des campagnes moins aisés. Ce débit est immense parmi toutes les nations sauvages. Ces peuples s'en font des *braguets* [*q.v.*], des *mitasses* [*q.v.*], des mantes ou espèces de manteaux et des espèces de jupes pour les femmes" (Robin, *Voyages*, II, 106-107).

**lisière de bois**, n.f. A strip or border of woods.

"Passé encore les Prairies entrecoupées de lisières de bois" (Michaux, *Journal*, 123).

**lisse**, n.f. The framework of a canoe.

**livre** (1), n.f. As a measure of weight the *livre* equalled 1.079219 English pounds (Alexander, *Dictionary of Weights and Measures*, 56).

**livre** (2), n.f. As a money term, roughly equal to the franc that supplanted it. Never to be translated by the English monetary term, "pound." Officially five *livres* (sometimes five *livres*, five *sous*) equalled one *piastre* (one dollar) in the latter part of the eighteenth century. Actually, however, if one judges from valuations in inventories and records of sale, as well as from conditions of life, the *livre* in practice should be thought of as worth about one dollar. E. g., a Saint Louisan who left, in 1772, an estate that included a house and lot in

town, a barn, two pairs of oxen, two horses, four cows, a boar, thirty-four pigs, nearly one hundred and fifty acres of farm land, two negro men slaves, and other personal property (official valuation 10,000 *livres*) certainly had lived in a style a good deal more comfortable than a property of \$2,000 would indicate (McDermott, "Paincourt and Poverty"). For coinage and values, paper money and credit, consult Zay, *Histoire Monétaire des Colonies Françaises*; Shortt, *Documents Relatifs à la Monnaie*; Surrey, *Commerce of Louisiana*, 102-154. For individual coins and paper issue consult the proper term in this volume.

French money terms commonly met with, considered in relation to the *livre* at 20 cents, were:

<i>denier</i> .....	\$ .000833	<i>écu</i> .....	\$ .60
<i>sol</i> .....	.01	<i>louis d'argent</i> .....	.60
<i>sou</i> .....	.01	<i>gourde</i> .....	1.00
<i>picaillon</i> .....	.06¼	<i>piastre</i> .....	1.00
<i>escalin</i> .....	.12½	<i>piastre gourde</i> .....	1.00
<i>escalin gourde</i> .....	.12½	<i>pistole</i> .....	2.00
<i>escalin platille</i> .....	.12½	<i>louis d'or</i> .....	5.00

It must be remembered that this is merely a table showing proportionate value. The shifting of value, the fluctuations caused or marked by French financial decrees are reported in detail in the sources already cited. In the central part of the Mississippi Valley, at least, financial transactions were frequently expressed in terms of peltry; at Saint Louis many a contract or inventory named the amount concerned in both silver and shaved deerskins (commonly worth two *livres* the pound).

#### **loge des vieillards, n.f.** The lodge of the Old Men.

In the village, the war camp, the hunting camp, it was the custom of the plains Indians to set up two special lodges, one called the lodge (or fire) of the Old Men, the other the lodge (or fire) of the Warriors. The first represented counsel, wisdom; the second, courage, action. There was not, however, any "membership" based on youth or age. The men of the tribe might attend at the lodge of the Old Men to hear a noted chief advise caution and immediately afterwards adjourn to

the other lodge where an ambitious *partisan* was trying to form a war party. See Perrin du Lac, *Voyage*, 269; Tixier, *Travels*, 172, 218-219.

**louis d'argent**, n.m. A silver coin worth 3 *livres* (q.v.).

**louis d'or**, n.m. A gold coin worth 25 *livres* (q.v.).

**loup à moule**, n.m. The prairie wolf (Taché, *Esquisse*, 118).

**loup-cervier**, n.m. Lynx. Less common than *carcajou* (q.v.).

## M

**magasin**, n.m. Storeroom, warehouse. Used for the public supplies. See *garde-magasin*.

**mahis, mahiz**. Variants of *maïs* (q.v.).

**mai, arbre de mai**, n.m. A pole set up as a marker along the river, similar in purpose to the blazing (see *plaque* [2]) of a trail in the forest. See James McKenzie, "The King's Posts and Journal of a Canoe-Jaunt," 416.

**maïs**, n.m. Corn, Indian corn. For an early account see Le Page du Pratz, *Histoire*, II, 3-6. See *blé de Turquie*, *blé d'Inde*.

**maïs boucané**, n.m. Roasting ears.

"Quand il [maïs] est vert, les nègres, les Créoles, les Anglais surtout, le mangent en épis grillé, ce qu'ils nomment *maïs boucané*" (Robin, *Voyages*, III, 41-42). Cf. *blé groule*. See *boucaner* (1).

**maison**, n.f. A permanent village of the Indians. "Town" was the customary American word. So, at least, Tixier used and explained this word among the Osage (*Travels*, 127 and n. 128; 176 and n. 18).

**maison de pièces sur pièces**, n.f. The American style cabin built of hewn logs laid horizontally. For architectural types in the Mississippi Valley settlements consult Peterson, "French Houses of the Illinois Country" and "Early Ste. Genevieve and Its Architecture."

**maison de poteaux en terre**, n.f. The French log cabin built with upright hewn timbers set in the earth. See *maison de pièces sur pièces*.

**maison de poteaux sur sol**, n.f. A house of upright timbers set on a sill or foundation. A "frame" house, but built of logs.



*Sol* was frequently spelled *sole* and *solle*. See *maison de pièces sur pièces*.

**maison en boullins**, n.f. Another name for the *maison de pièces sur pièces*. See *boullin*.

**majorité**, n.f. The Frenchman did not attain his full majority until he reached the age of twenty-five. Consult Viollet, *Histoire du Droit Civil Français*, 509-516. By *émancipation* (q.v.) he might, however, be granted full legal rights. See also *tutelle*.

**makague**, Ind., n.m. A large, birch-bark box or container used by the Chippewa Indians to hold sugar. See Hodge, *Handbook of American Indians*, I, 918; *Wisconsin Historical Collections*, XIX, 232, n. 40. Nute writes *makuk* (*Voyageur*, 80). Other spellings are *mocock*, *mocuck*.

**mamelle**, n.f. A hill. The name was commonly in use in the central and lower parts of the Mississippi Valley for hills of a particular shape and grouping. Cf. *butte*, *côte*, *côteau*, *écore*, *téton*.

Of the *mamelles* near Saint Charles, Missouri, Flint said in his *Recollections of Ten Years* (121), "These are a succession of regular, cone-shaped bluffs, which the French,—who are remarkable for giving names significant of the fancied resemblance of the thing,—have supposed to resemble the object whose name they bear." Flagg described the same hills in more detail: "The natural eminences which have obtained the appropriate appellation of Mamelles, from their striking resemblance to the female breast, are a pair of lofty, conical mounds, from eighty to one hundred feet altitude, swelling up perfectly naked and smooth upon the margin of that celebrated prairie which owes them a name. So beautifully are they paired and so richly rounded, that it would hardly require a Frenchman's eye or that of an Indian to detect the resemblance designated, remarkable though both races have shown themselves for bestowing upon objects in natural scenery significant names" (*Far West*, I, 273). Cf. Maximilian (*Travels in North America*, III, 139): "Mr. Lesueur visited the Indian barrows [near Vincennes], of which there are several in the plain, and which the French settlers call *mamelon*."

**mandat**, n.m. A government warrant, apparently negotiable. It differed from the *billet* and the *bon* in that these last two terms were applied to private notes, whereas the former, *mandat*, was a note of government issue. Such distinctions in terminology, however, were not always made.

**mandragore**, n.f. The ginseng plant.

According to Ulloa, "Les marchands en gros de cette même partie de la Louisiane [the Missouri River and the great plains], qui font des courses dans ces contrées, disent que non-seulement on y apperçoit la figure humaine, mais qu'on y distingue même les deux sexes" (*Mémoires Philosophiques*, I, 144-145).

**mangeur de lard**, n.m. A pork-eater, a novice, a greenhorn. A name given by *voyageurs* and *coureurs des bois* to the beginner who in his first hardships "regrettait souvent le pain et le lard de la table paternelle" (Clapin, 198). See also Maximilian, *Travels in North America*, II, 25. See *blanc-bec*, *voyageur*.

**mangeur de poulet**, n.m. The chicken hawk or hen hawk (Audubon, *Ornithological Biography*, I, 85, 270). Read (49) gives the present Louisiana form as *mangeur poulets*; he also (36-37) gives *émérillon* and *éprevier* as other Louisiana names for the sparrow hawk or chicken hawk.

**mangeur des maringouins**, n.m. Goatsucker, nighthawk, bullbat.

"If we shot a goatsucker, we found in his capacious jaws a ball of mosquitoes, which quite filled it, which are gradually collected and swallowed from time to time; so that the name *mangeur des maringouins*, given to this bird by the Canadians, is very appropriate" (Maximilian, *Travels in North America*, II, 20). Read (95) has Canadian French: "nighthawk"; Louisiana French: "bullbat."

**marabou**, n.m. A term used to describe the child of a *mulâtre* (q.v.) and a *griffe* (q.v.); a person with five-eighths negro blood (Olmsted, *Seaboard Slave States*, 583).

**marais**, n.m. Literally, a swamp, but more properly rendered "lake" or "pond."

In the central part of the Mississippi Valley *marais* was generally used for ox-bow lakes. *Marais Croche* near Saint

Charles, Missouri, means "crooked lake" rather than "crooked swamp." On the prairie in Louisiana, according to Cable, the term was used for "the clear circular ponds which one sees of every size and in every direction on the seemingly level land" (*Bonaventure*, 5). Dorrance (84) has for Missouri French today: a "watering hole" for horses and cattle. Cf. also McKenney (*Tour to the Lakes*, 221): "There being no good landing for many miles ahead, we entered this place [*Grand Marais*],—which, however, instead of being a great marsh, as its name imparts, is a most beautiful bay, and a harbor of the finest sort."

**marais tremblant**, n.m. Le Page du Pratz (*Histoire*, I, 274-275) applied this term to land called *prairie tremblante* (q.v.) by Tixier.

**marangouen, marangouin**. See *maringouin*.

**marchand, marchand**, n.m. A resident merchant. Used in the sense of wholesaler or jobber, one who handled supplies for traders. Cf. *traiteur*.

**marchand voyageur**, n.m. A traveling trader who carried his merchandise to the Indian country.

**marche**, n.f. A distance to be covered. The term applied as much to travel on water as on land. *Voyageurs* habitually called any stretch of river or lake to be traveled a *marche*.

**marguillier**, n.m. A churchwarden.

In the villages of the Illinois Country the members of the parish elected annually two such agents to handle secular affairs, particularly financial. For the range of their functions consult Brissaud, *History of French Public Law*, 424. For particular accounts see Palm, *Jesuit Missions of the Illinois Country*, 63; Rothensteiner, *History of the Archdiocese of St. Louis*, I, 247-251; Garraghan, *St. Ferdinand de Florissant*, 142-154. See *fabrique*.

**mariage**, n.m. For various matters relating to marriage in the Mississippi Valley see *contrat de mariage*, *communauté*, *divorce*.

**maringouin**, n.m. The mosquito.

"Il y a encore tant de maringouins ou cousins, que vous ne sauriez sortir sans en être couvert et piqué de tous côtés"

(Marest to Lamberville [Canada, ca. 1706], *Jesuit Relations and Allied Documents*, LXVI, 112-114). "Mais on ne parlerait point des [autres] insectes sans les maringouins: ce petit animal a plus fait jurer depuis que les Français sont au *Mississipi*, que l'on n'avait juré jusqu'alors dans toutes le reste du monde. . . . Chicagou, pour faire comprendre à ceux de la Nation la multitude des Français qu'il avait vus, leur disait qu'il y en avait autant le grand village (à Paris) que de feuilles sur les arbres et *de maringouins dans les bois*" (Poisson [Arkansas, 1727] *Jesuit Relations and Allied Documents*, LXVII, 292-294). "The night was horrible, without a minute of sleep because we were so tormented by the *marangouens*, which are a sort of giant mosquito" (Arese, *Trip to the Prairies*, 74). For the use of *maringouin* and *moustique* in Louisiana see Read, 92-95.

**marmiton**, n.m. A scullion. In its application to the Indians, however, the functions of this personage were more important and more varied than such a title indicates. The following citations will show that the *marmiton* should be given a good deal more respect than he has received from some travelers.

Pike in 1806 noted that "The Cooks are either for the general use, or attached particularly to the family of some great man; and what is the more singular, men who have been great warriors and brave men, having lost all their families by disease, in the war, and themselves becoming old and infirm, frequently take up the profession of cook, in which they do not carry arms, and are supported by the public or their particular patron.

"They likewise exercise the functions of town criers, calling the chiefs to council and to feasts; or if any particular person is wanted, you employ a crier, who goes through the village crying his name and informing him that he is wanted at such a lodge. . . ." (Coues, ed., *Expeditions of Z. M. Pike*, II, 528).

Washington Irving, too, recognized the true quality of this official: "Chief cook of Osage villages—a great dignitary—combining grand chamberlain, minister of state, master of ceremonies and town crier—has undercooks. He tastes broth, etc. When strangers arrive he goes about the village and makes



proclamation—great white man, great chief arrived—warriors turn out and prepare to receive him properly. Chief lodge prepared for reception—mats placed, etc.

"In the course of our journey from Independence we met with camp of Osage hunters—the cook a tall man painted—head decorated with feathers—and an old greatcoat, with a wolf's tail dangling below" (*Journals*, III, 156).

In addition to these citations see Bradbury, *Travels*, 129, 137; Brackenridge, *Journal*, 58, 112-113; E. James, *Long's Expedition*, I, 289-293; Tixier, *Travels*, 119 and n. 10, 172, 187, 199, 216. Among the Osage, according to Tixier, the word for *marmiton* was *lapânie*.

**maroon.** See *marron*.

**marron, marronne**, n. and adj., m. and f. Wild, but used only for a reversion from a domesticated state.

"Des troupeaux des vaches devenues marronnes, c'est-à-dire qui n'avaient pas de maîtres connus" (Robin, *Voyages*, III, 65). "Les Créoles ont nommés marrons, les chevaux qui vivent à l'état sauvage dans les immenses prairies des deux Amériques. Ces chevaux descendent, dit-on, de ceux que perdirent les anciens conquérants du Mexique, et leurs troupes se sont grossies de tous ceux qui ont échappé aux habitants des frontières. C'est donc un mélange des races andalouse et anglaise. Ils sont généralement bien faits et gras. Ils vivent en troupes peu nombreuses dans les prairies de l'Amérique septentrionale; on en rencontre rarement plus de soixante à la fois, mais on en voit fréquemment" (Tixier, *Voyage*, 223). See also Le Page du Pratz, *Histoire*, I, 334.

The term was applied also to runaway slaves. Cf. English "maroon" as used in the West Indies.

**marte**, n.f. Marten (Chamberlain, "Life and Growth of Words," 85).

**martinet**, n.m. The swallow. Audubon said the swallow was known in Louisiana as *le petit martinet à ventre blanc* (*Ornithological Biography*, I, 355). Read (49) gives *le petit martinet à ventre bronzé* as the name for the barn swallow.

**maskeg, muskeg**, Ind., n.m. Swamp, bog, morass (Clapin, 359; Coues, ed., *Henry and Thompson Journals*, I, 287).



**masquabina.** See *cormier*.

**matacher**, v.tr. To paint in various colors and designs.

"They [two Indians] were arrayed as for a ceremony, carefully *mataché*,—that is to say, the whole body painted with different colors. . . . A *mataché* skin is a skin painted by the Savages in different colors, and on which they represent calumets, birds and beasts" (Poisson to Patouillet [1727], *Jesuit Relations and Allied Documents*, LXVII, 251, 257-259). Perrin du Lac described it as a term used by the Canadian traders: "*matacher* correspond à peindre ou barbouiller" (*Voyage*, 270). Clapin (360) spelled this verb *matachier*. The past participle *mataché* frequently means "spotted." See also Read, 95-96.

**matachias**, Ind., n.m.pl. Beads (Clapin, 360; Chamberlain, "Life and Growth of Words," 141).

**matelas**, n.m. "A layer of sugar canes kept to be planted" (Tixier, *Travels*, 80 and n. 67).

**mauvaise terre**, n.f. Applied to any district "cut up into deep and intricate chasms" (Nicollet, *Report*, 41). For description of the Bad Lands of Dakota, see Audubon and Bachman, *Quadrupeds*, 166-170; Owen, *Report*, 194-206.

**meamelouc**, n.m. A person with one-sixteenth negro blood (Olmsted, *Seaboard Slave States*, 583). See *mulâtre*.

**médecin**, n.m. A medicine man. Variously called by travelers: *jongleur*, *sorcier*, *prêtre*.

**médecine**, n.f. Medical practice, magic, priestcraft among the Indians. The doctor, juggler, sorcerer, or priest, as he has been variously labelled by travelers, was the intermediary between the Indian and the supernatural powers; before any important undertaking the medicine man performed an appropriate ceremony leading toward successful culmination of the enterprise. Consult, among others, Hodge, *Handbook*, I, 836-839; Tixier, *Travels*, 81, 217, 219, 231 and n. 20, 240; Fletcher and La Flesche, *Omaha Tribe*, 295; Swanton, "Religious Beliefs and Medical Practices of the Creek Indians." Many eighteenth century travelers had much to say about the religious customs of the Indians.

**médecine de castor**, n.f. Beaver bait.

"The bait which is put on it [the trap] is a mixture of beaver secretions (*castoreum*) with various spices and some whiskey. A twig or two is smeared with this, and set upon the trap. The bait must project over the water" (Wislezenus, *Journey to the Rocky Mountains*, 120).

**melon français**, n.m. Watermelon.

"Les habitants sèment encore des melons d'eau, et d'autres espèces qu'ils nomment vulgairement *melon français*" (Robin, *Voyages*, III, 42). Read (50) has "cantaloupe or rockmelon." See also Le Page du Pratz, *Histoire*, II, 12-14.

**menuisier**, n.m. A cabinet-maker or furniture-maker. Clapin (216) gives a variant Canadian spelling: *menusier*.

**métif**. See *métis*.

**métis, métisse**, n.m. and f. A half-breed of white and Indian parents. Sometimes written *métif*, *métive*.

"They are called Metis, or half-breeds, being descendants of Canadians [French], English, and Scotch, crossed with Chippeways, Kristinaux, Assiniboins, Sioux, &c., &c. They represent the remains of Lord Selkirk's colony and of the Hudson Bay Company. . . . The Metis call themselves 'free people', (*gens libres*, [*q.v.*]) but by their neighbors they are designated as 'Metis of the Red River', 'the Red-river people', 'the People of the North'" (Nicollet, *Report*, 49). See also Taché, *Esquisse*, 65-73. See *bois-brulé*, *homme-libre*. Olmsted reported *métis* used in the South for the octoroon (*Seaboard Slave States*, 583). See *mulâtre*.

**mi-carême**, n.f. Mid-Lent. Thursday of the third week of Lent, a day of relaxation from Lenten rules.

**micoine** (1), n.f. A spoon. See *micouene*.

**micoine** (2), n.f. A Louisiana name for the shoveler duck (Audubon, *Ornithological Biography*, IV, 241).

**micoinée**, Ind., n.f. A spoonful (Chamberlain, "Indian Words in French Canadian," II, 17). See *micouene*.

**micouene, micouenne, mikouen**, Ind., n.f. A spoon made of wood or horn (Bossu, *Nouveaux Voyages dans l'Amérique Septentrionale*, 104; Elliott, "Speech Mixture in French

- Canada," 148; Clapin, 217; Tixier, *Travels*, 117 and n. 4, 132). Chamberlain gives other variant spellings: *micoine*, *micouaine*, *micouanne* ("Indian Words in French Canadian," II, 17).
- milieu**, n.m. A middleman; a man in the center of a canoe (Nute, *Voyageur*, 26).
- mille**, n.m. A mile. 1000 *toises* or 1.2114 English miles (Clark, *Metric Measures*, 65).
- mineur**, n.m. One who has not attained legal age. See *émancipation*, *majorité*, *tutelle*.
- minot**, n.m. A dry measure, equal to 39.36 liters (Littré). Clapin (217), however, gives the equivalent as 36.34 liters. It has been erroneously translated as equal to about 3 bushels; the proper equivalent is 1.10746 bushels (Alexander, *Dictionary of Weights and Measures*, 70). In 1735, according to Surrey, the *minot* of salt weighed 70 lbs. (*Commerce of Louisiana*, 291).
- misérable**, n.m. An appropriate name for a very small glass of brandy or spirits. In Normandy, according to Clapin (218), it was the equivalent of 1/32 liter. See Malhiot's *Journal*, 222. Cf. *filet*.
- Misère**. Nickname for Sainte Genevieve, Missouri. Generally held to signify, jokingly, that the town was a place of little importance. But cf. *pays de misère*.
- Missouri**. After the Cession of 1763 the west bank of the Mississippi from the Ohio north to Saint Louis was known as the "Western Part of the Illinois." The Missouri River formed a special district in this jurisdiction and was known as the Missouri Country. Fort San Carlos, built near the mouth of the Missouri by Rui in 1767, was outside the district of Saint Louis. Piernas in 1772 was commissioned lieutenant-governor of "San Luis, San Genevieve, and the districts of the Misuri River and the Ylinnesses in the province of Luisiana" (Houck, *Spanish Régime*, I, 110).
- mitas**, **mitasse**, Ind., n.f. Legging (Tixier, *Travels*, 124 and n. 17, 138; Perrin du Lac, *Voyage*, 174, 327; Read, 97-98; Elliott, "Speech Mixture in French Canada," 149).
- mitoyenne**, n.f. A party fence (Alvord, *Cahokia Records*, 254-255).

**mocassin**, Ind., n.m. A moccasin; a shoe of soft skin worn by the Indians. Consult Hodge, *Handbook*, I, 916-917; Elliott, "Speech Mixture in French Canada," 145. Note the difference between French and English spelling of this word. See *soulier sauvage*.

**mocksines, moksines**. Variant spellings by Perrin du Lac (*Voyage*, 174, 337) of *mocassins*.

**mocock**. See *makague*.

**moqueur**, n.m. Mockingbird. So spelled by Berquin-Duvallon (*Vue de la Colonie*, 107). See *moquer*.

**mocuck**. See *makague*.

**monoque**, n. A hogshead (as of tobacco).

**montagnard**, n.m. Not to be translated "mountaineer" but "mountain man." The free trapper of the mountains took his fur there but did not live in the mountains. See Kurz, *Journal*, 31, 125; Ruxton, *In the Old West*, *passim*.

**moquer, moqueur**, n.m. Mockingbird.

Bossu (*Nouveaux Voyages dans l'Amérique Septentrionale*, 213) noted "Oiseaux nommés *Moquers* par les François (et par les Anglois *Mocking Birds*)."  
Read (51) gives the second form as correct.

**mouche à feu**, n.f. The firefly.

"Fireflies flew about the woods at night, though not in great numbers; the *French* call them *Mouches à feu*" (Kalm, *Travels*, III, 256). See also Ditchy, 150.

**mouche anglaise**, n.f. A bee (Ulloa, *Mémoires Philosophiques*, II, 199).

**moucher**, v. intr. To travel by sled dogs.

Originally *mouche* ("go fast") was a term of command to sled dogs; by extension it came to mean to travel by sled dogs. Consult Nute, *Voyageur*, 96.

**moustique**, n.m. Mosquito. Not used as commonly as *marin-gouin* (*q.v.*). For variations in the use of these two words in Louisiana see Read, 92-95.

**muce**, n.f. A liquid measure equal to one-half *roquille* (*q.v.*); approximately one-fourth of an English pint (Alexander, *Dictionary of Weights and Measures*, 135).

**mulâtre, mulâtresse**, n.m. and f. Mulatto. A half-breed of white and negro parentage. For other mixtures of blood see *demi-meamelouc*, *griffe*, *marabou*, *meamelouc*, *métis*, *quar-teron*, *sacatra*, *sang-mêle*, and *zambo*.

**mulot**, n.m. Gopher.

Audubon, digging gophers (pouched rats) at Pierre Chouteau's farm in 1843, remarked that "the name given these animals by the Creoles of this country" was *muloë* (Audubon-Coues, *Audubon and His Journals*, I, 464).

**mûrier**. See *cirier* (2).

## N

**nagane, nugane**, Ind., n.f. A cradle (Clapin, 362; Elliott, "Speech Mixture in French Canada," 149).

**nations**, n.f. pl. The Indians, the tribes. Used in the singular with the name of a particular tribe: *la nation Osage*. In the plural the word signifies the Indians in their own part of the country. See *sauvage*.

**natte de guerre**, n.f. A war mat, war pack, or medicine bag. A case in which were kept the war birds and other "medicine" of the warrior.

"Every young man [among the Illinois] has a little mat made of the round reeds I have mentioned grow in the marshes. The women dye them black, yellow, and red, and make them three feet long and two feet wide. They fold over one end about a foot in the form of a comb case and in which they put some of the birds of which I have spoken" ("De Gannes Memoir" in Pease and Werner, *French Foundations*, 375-376).

"The war mats of the Osage to a certain extent correspond to the medicine sack of certain nations. These mats are made of bison's hair in the shape of a portemanteau; the inside is of finer texture. They contain the war birds, bags of white skin in which the scalps taken away from the enemy are kept together with small pieces of wood, which determine the number and kind of *coups* made by the warriors, a few shapeless pieces of stone and wood, which doubtless correspond to the manitous, and finally some ornaments with which the warriors adorn themselves when they prepare for death. On the mat-string there generally hangs a scalp. The opening of the mat



must be done by a warrior priest who gives to the brave the things he needs. The priest deposits the trophies there personally after the expedition is over and puts the bird back. The mat, constantly carried by the brave's first wife, must never touch the ground. On dismounting, the Ouakau [wife] ties it to her belt and drives a stake in the ground to hang it on while waiting for the lodge to be built. The Osage would never give up their war mats. If a warrior dies in the village, it is buried with him. It is never taken to a battle" (Tixier, *Travels*, 217-218).

Consult also E. James, *Long's Expedition*, II, 80; Fletcher and La Flesche, *Omaha Tribe*, 404 ff., 595. See *danse du charbon, médecine, oiseau de guerre*.

**naturel**, n.m. A native. Le Page du Pratz (*Histoire*, I, 121, 135, 142, 324) and Bossu (*Nouveaux Voyages dans l'Amérique Septentrionale*) used *naturel* consistently for the Indians, as the people born in the country.

**naviguer au large**, v. intr. To cross the open prairie (Cable, *Bonaventure*, 21; Ditchy, 152-153). See *large*.

**négociant, négociant**, n.m. A merchant. More commonly used than the synonym, *marchant* (q.v.).

**négre**, n. m. The French dialect spoken by the negro; also known as *congo* and *gombo* (q.v.).

**négrion, négrienne**, n.m. and f. Variant spellings of *négrillon, négrienne*; a negro child.

**noble homme**, n.m. In addition to its obvious use for persons of noble family, this term was also used by some bourgeois in public acts (Littré). Unless there is supporting evidence, *noble homme*, used with a proper name, ought not to be interpreted as indicating aristocratic origin. Cf. *honorable homme, honnête homme*.

**noir**, n.m. In Louisiana, the sooty squirrel was known as *le petit noir* (Audubon and Bachman, *Quadrupeds*, III, 241).

**nonpareil**, n.m. The painted finch (Audubon, *Ornithological Biography*, I, 281). See *pape*.

**notaire**, n.m. The French notary in the eighteenth century was a far more important personage than the English term

implies today; his position was approximately that of an English "solicitor," not "notary public." Consult Brissaud, *History of French Public Law*, 469-470; Grima and Dart, "The Notarial System of Louisiana."

**noyau**, n.m. A kind of cordial.

"On désigne par *noyau*, *liqueur de noyau*, une liqueur domestique faite avec l'eau-de-vie sucrée, dans laquelle on a laissé macérer des noyaux de cerises ou de prunes" (Clapin, 228). Cf. Berquin-Duvallon, *Vue de la Colonie*, 113.

**noyer**, n.m. The walnut tree (generally, black walnut). The wood of the tree.

**noyer amer**, n.m. The bitter pecan tree.

Michaux noted in the Illinois Country "Noyers piquants (par les français Noyer amer)" (*Journal*, 124). Identified by Read (100) as the bitter pecan.

**noyer dur**, n.m. The hickory tree.

In the Illinois Country Michaux observed "hiccory Nut-trees, called by the French Noyers durs" (*Travels*, 73). Read (100) says *noyer* is sometimes used in Louisiana for hickory: *noyer blanc*, white hickory; *noyer rouge*, red hickory. See also Michaux, *Sylva*, I, 77.

**noyer noir**, n.m. According to Read (100), Charlevoix used this term for the walnut (*Histoire*, II, App. 48 ff.).

**noyer tendre**, n.m. The butternut (Dorrance, 88). See also Michaux, *Sylva*, I, 80.

**nugane**. See *nagane*.

## O

**Oca**. Kaskaskia.

**oeil blanc**, n.m. The white-eyed barbot (Rafinesque, *Ichthyologia Ohiensis*, 84). See *barbotte*, *poisson lunette*.

**officier réformé**, n.m. Half-pay officer.

**oignon sauvage**, n.m. The Indian turnip according to Chamberlain ("Life and Growth of Words," 136). See *pomme blanche*.

**oiseau de guerre**, n.m. War bird.

The skins of birds were the chief and sacred part of the content of war packs, *nattes de guerre* (q.v.). The author of

"De Gannes Memoir" found that among the Illinois in the late seventeenth century, "Besides the animals I have already mentioned as manitous, they have also several birds which they use when they go to war and as to which they cherish much superstition. They use the skins of stone falcons, crows, carrion crows, turtledoves, ducks, swallows, martins, parrots, and many others that I do not name" (Pease and Werner, *French Foundations*, 375). See also Tixier, *Travels*, 217; Fletcher and La Flesche, *Omaha Tribe*, 404.

**oiseau du calumet**, n.m. The calumet bird.

Identified by Tixier as the *aigle à tête blanche* (q.v.) and by Dr. Abel as the golden eagle (see *kiliou*, *quiliou*). Coues (*Expedition of Lewis and Clark*, III, 878-880 and n. 82) made clear that no one variety was represented by this name; any eagle whose tail feathers were suitable for decorative purposes was so called. For the construction of the calumet and the symbolism of the feathers used consult Hodge, *Handbook*, I, 191-195.

**oiseau puant**, n.m. Turkey buzzard (Coues, ed., *Henry and Thompson Journals*, I, 147 and n. 28). See *carencro*.

**Oka, Okaw**. American phonetic spellings of *Aux Kas*. See *Kaskaskia*.

**olivier**, n.m. The gum tree, tupelo tree.

"*Nyssa* [called by the French Creoles] Olivier" (Michaux, *Journal*, 127). Read (54) does not distinguish between *olivier* and *olivier sauvage* (q.v.). So called because its fruit has much the appearance of the olive.

**olivier sauvage**, n.m. The black gum tree.

"*Nyssa montana* is called by the French Creoles Olivier Sauvage and by the Kentucky Americans Black Gum tree and by the Pennsylvania Americans Tupelo" (Michaux, *Travels*, 83).

**Oposte**. Vincennes. American phonetic rendering of the French *Au Poste (de Vincennes)*. See *Eau Post, poste*.

**orignal**, n.m. Moose (Clapin, 232). Spelled *orinal* by Audubon and Bachman (*Quadrupeds*, II, 191).

**orme gras**, n.m. The red or slippery elm (Robin, *Voyages*, III, 521; Michaux, *Sylva*, III, 53).

**ortolan**, n.m. Meadow lark in Canada, bobolink or ricebird in Louisiana (Read, 54; Audubon, *Ornithological Biography*, I, 377). Sometimes known as *cirier* (q.v.).

**otoka**, Ind., n.m. The cranberry (Clapin, 345, 362). A variant of *ataca* (q.v.).

**Ouabache**. The Wabash River.

The lower part of the Ohio River as late as the mid-eighteenth century was commonly called the Ouabache by the French. See Diron d'Artaguiette, 1723, and Antoine Bonnefoy, 1741 (Mereness, *Travels in the American Colonies*, 66, 241).

**ouaouaron**, **ouararong**, Ind., n.m. The bull frog.

"For the first time I heard among their voices the roaring of the bull frog which the Creoles call *ouararong*" (Tixier, *Travels*, 67). For the derivation consult Clapin, 233; Read, 98.

**ouigouam**, Ind., n.m. Wigwam (Chamberlain, "Indian Words in French Canadian," II, 52).

**Ouisconsin**, **Ouisconsaint**. The Wisconsin River.

**ouragan**, **ouragane**, Ind., n. A vessel or dish of birch-bark. (Chamberlain, "Life and Growth of Words," 81; *Wisconsin Historical Collections*, XVI, 49 and n. 1; Elliott, "Speech Mixture in French Canada," 149, 339).

**outarde**, n.f. The goose.

Michaux "killed a Canada goose called by the French Canadians and Illinois French Outarde" (*Travels*, 76).

## P

**pacane**, n.f. The pecan.

**pacanier**, n.m. The pecan tree. For description of the tree and its fruit see Charlevoix, *Letters*, 293-294; Le Page du Pratz, *Histoire*, II, 26. For derivation consult Read, 99-100.

**pacanière**, n.f. A pecan forest.

**Paincourt**. A nickname for Saint Louis in its colonial days. Applied, apparently, because Saint Louis was commercial rather than agricultural, it has been mistakenly interpreted as implying poverty. For discussion of this consult McDermott, "Paincourt and Poverty."

**palma christi**, n.m. The castor-bean plant (Dorrance, 89).

**panthère**, n.f. The cougar, puma, mountain lion.

"Le jagar, que les habitants de la Louisiane appellent *panthère*" (Perrin du Lac, *Voyage*, 250). See *pichou*, *tigre*.

**papabote**, **papabotte**, n.m. The plover or Bartramian sandpiper (Audubon, *Ornithological Biography*, IV, 24; Tixier, *Travels*, 106, 131; Read, 55).

**pape**, n.m. The painted finch or painted bunting (Audubon, *Ornithological Biography*, I, 280; Read, 55). Also known as *nonpareil* (q.v.).

**papebleu**, n.m. In Louisiana, the indigo bird or indigo bunting was called *le petit papebleu* (Audubon, *Ornithological Biography*, I, 377). It was also called *évêque* (q.v.).

**pape de bois**, n.m. The Baltimore oriole (Audubon, *Ornithological Biography*, I, 224). Read (73) gives *'tit pape* as a variant.

**pape de prairie**, n.m. The orchard oriole (Audubon, *Ornithological Biography*, I, 224).

**papiconah**, Ind., n. *Spiraea*, Indian physic.

"*Spiraea trifoliata* is a purgative used by the Savages and the Illinois French. They call it Papiconah" (Michaux, *Travels*, 77).

**papouah**, Ind., n. *Kinikini*, an Indian smoking mixture.

"The Osage formerly smoked the *papouah*, the second bark of a species of sumac tree very common in the prairie. The smoke of the *papouah* is very pleasant" (Tixier, *Travels*, 133). See *bois roulé*.

**parc**, n.m. An enclosed field.

Speaking of the islands in the Missouri River near modern Leavenworth, E. James mentioned "another cluster, known as the Four Islands, and by the French as the *Isles des Parcs*, or Field Islands" (*Long's Expedition*, I, 174); other references to these islands will be found in Thwaites, ed., *Original Journals of Lewis and Clark*, I, 63; VII, 15. The particular significance of this word is explained by Clapin: "Dans la langue des chasseurs, un *parc* est un enclos, disposé de manière à y attirer le gibier" (236). "The people [the Assiniboine] gen-



erally winter together in large camps and make what the French call, *parcs*, an enclosure of wood in form of a fence and circular into which they drive whole herds of buffalos" (John McDonnell, "The Red River," 279). See also Kurz, *Journal*, 145-146. *Mettre au parc* means to bring animals in from the prairie and to shut them in enclosures (Fortier, *Louisiana Studies*, 185).

**pareflèche, parflèche**, n. Dressed buffalo hide; any object made from such hide.

"A parflèche is a hide, usually a Buffalo bull's, denuded of hair, dressed and stretched to the desired shape. All articles made from this hide are also called parflèche, such as wallets, pouches, etc." (Audubon-Coues, *Audubon's Journals*, II, 164, n. 1). The variety of such use may be illustrated by a number of quotations: "Hitherto I had worn a pair of thick mocasins, with soles of *parflèche*" (Frémont, *Report*, 69); Tixier explained *pare-flèche* as a Creole word for "shield" (*Travels*, 134); De Smet saw "a *parflèche* sack neatly ornamented and fringed" (*Life and Travels*, III, 1068); Abert "purchased some 'par fleche', buffalo skin, dressed so as to form a stiff leather resembling saddlers leather, and is used for pack saddles, harness, and so forth" ("Report," 430-431); in an "ear-cutting" ceremony (of children) among the Cheyennes, De Smet noticed that the mother placed the child "on the skin of some animal, carefully prepared and painted, and which the Canadians call '*pare flèche*'" (*Life and Travels*, II, 679); Hodge used *parflèche* as meaning "the ordinary skin box of the Rocky mtn. tribes" (*Handbook*, II, 203).

**paresseu[x]**, n.m. A name given to a lazy, non-cooperating male beaver who is driven from the lodge by the workers (Audubon and Bachman, *Quadrupeds*, I, 352).

**partisan**, n.m. The leader of a war party.

Since war parties among the plains Indians were purely voluntary affairs, any reputable brave might easily obtain tribal permission to raise a party. Such a leader held the command, all gain was officially his, and all responsibility for loss of men or horses likewise was his. There were *partisans* also for hunting parties. Excellent accounts of *partisans* and

the making up of war parties will be found in E. James, *Long's Expedition*, II, 79-84; and Tixier, *Travels*, 172-175. Consult also Perrin du Lac, *Voyage*, 284, 293; Hodge, *Handbook*, II, 914-915; Fletcher and La Flesche, *Omaha Tribe*, 402-458. See *danse du charbon*, *natte de guerre*, *oiseau de guerre*, *peau de guerre*.

**passee**, n.f. A mountain pass; a ford (Chamberlain, "Life and Growth of Words," 141).

**passee avant**, n.f. The catwalk. The narrow walk on each side of the cargo apace on a keel boat (Chittenden, *La Barge*, I, 102).

**patassa**, Ind., n.m. The sunfish (Read, 101; Le Page du Pratz, *Histoire*, II, 156).

**patate**, n.f. Potato, sweet potato (Le Page du Pratz, *Histoire*, II, 9-11; Read, 145-146).

**patate anglaise**, n.f. The Irish potato.

**patron**, n.m. The captain, sailing master, or navigating officer of a river boat; the steerman. See Robin, *Voyages*, II, 212; Bradbury, *Travels*, 184, 198; Brackenridge, *Journal*, 63; Chittenden, *La Barge*, I, 95.

**pause**. See *pose*.

**pays de misère**. Barrens?

"Barren and gravelly veins of earth, called by the Canadians *pays de misère*" (Collot, *Journey in North America*, I, 4). Cf. *Misère*.

**peau de guerre**, n.m. War skin.

"We also knew that with certain well prepared skins, they assume the appearance of various animals to enter the camp of their opponents. These skins are quite beautiful. They are called war skins. The feet, ears, and eyes are embroidered with porcupine hair; the inside is painted in various designs" (Tixier, *Travels*, 177 and n. 20). See also Fletcher and La Flesche, *Omaha Tribe*, 345-347; Catlin, *Illustrations of the Manners, Customs, and Conditions of the North American Indians*, II, 246-248, and Plates 306-312.

**peau rouge** (1), n.m. A redskin, an Indian. The nineteenth century use of *peau rouge* for *Indian* was largely due to the

great popularity in France of the works of James Fenimore Cooper. See *naturel, sauvage*.

**peau rouge** (2), n.f. The red deerskin.

A. P. Chouteau to B. Pratte and Co., 30 Août 1824: "45 paquets peaux rouges" (Chouteau Papers, Missouri Historical Society). "Peaux rouges de chevreuil" (F. V. Malhiot, "Journal du Fort Kamanaitiguoya," 234).

**pelle**, n.f. The shovelfish sturgeon. See *poisson pelle*.

**pelleterie**, n.f. Skins, furs, peltry. Particularly at Saint Louis peltry was used as a medium of exchange; the most common item was shaved deerskins. Many contracts during the colonial years called for payment either in so many *livres* in silver or in deerskins of the first grade at the rate of two *livres* the pound. See, for instance, the "patriotic contributions" collected there in 1799 (Houck, *Spanish Régime*, II, 299).

**pémican**, n.m. Pemmican. Buffalo meat, dried, pounded, and mixed with fat. A concentrated meat that did not require cooking, it was particularly suitable for use on long trips and was much in favor in the North and Canada. Cf. Tixier, *Travels*, 196.

**Pencour**. Variant spelling of *Paincourt* (q.v.).

**perche** (1), n.f. The perch or rod; a linear measure. The *perche* of Paris, the standard for linear measurement in the Mississippi Valley, was 18 French feet, one-tenth of a linear *arpent*, and therefore 19.1838 English feet. See *pied*.

**perche** (2), n.f. The pole used in canoeing. See Nute, *Voyageur*, 40.

**perche** (3), n.f. Fence-rail (Audubon — Coues, *Audubon and His Journals*, I, 459).

**perdrix**, n.f. The quail; in Canada, the grouse. Read (56) identifies *perdrix* as partridge in the South and quail in the Central States. See also Abert, "Notes," 388; Le Page du Pratz, *Histoire*, II, 126; Tixier, *Travels*, 102. For the Canadian usage consult Taché, *Esquisse*, 129.

**perioque**. Variant spelling of *piroque* (q.v.).

**perusse**, n.f. Canadian name for the hemlock spruce (Michaux, *Sylva*, III, 106).

**petit-bonhomme**, n.m. In the bark canoe this is a "small piece of wood put in at each end to give the vessel more strength and firmness" (Chamberlain, "Life and Growth of Words," 139).

**petit chien**, n.m. The prairie dog.

"As we descended from this dome we arrived at a spot, on the gradual descent of the hill, nearly four acres in extent and covered with small holes. These are the residence of a little animal, called by the French *petit chien* (little dog), which sit erect near the mouth and make a whistling noise, but when alarmed take refuge in their holes. In order to bring them out we poured into one of the holes five barrels of water without filling it, but we dislodged and caught the owner. After digging down another of the holes for six feet, we found, on running a pole into it, that we had not yet dug halfway to the bottom. We discovered, however, two frogs in the hole, and near it we killed a dark rattlesnake, which had swallowed a small prairie-dog; we were also informed, though we never witnessed the fact, that a sort of lizard and a snake live habitually with these animals. The *petits chiens* are justly named, as they resemble a small dog in some particulars, though they have also some points of similarity to the squirrel. The head resembles the squirrel in every respect, except that the ear is shorter; the tail is like that of the ground-squirrel; the toenails are long, the fur is fine, and the long hair is gray" (Coues, ed., *Expedition of Lewis and Clark*, I, 110-111). See also Audubon and Bachman, *Quadrupeds*, II, 320).

**Petites Côtes (Les)**. Saint Charles, Missouri, for a number of years after its founding, was known as the "settlement of the little hills" because the bluffs rolled back from the river rather than rose abruptly from it. In Spanish documents the name was translated directly as *Las Pequeñas Cuestas*. It was not a nickname like Paincourt and Misère.

**piacminier**, Ind., n.m. The persimmon tree. Le Page du Pratz noted that the *piacminier* was called by the French of Louisiana *Piacminier* (*Histoire*, II, 18). More commonly written: *plaqueminier*. See also Read, 99-100.



**piakimina, piakimine, piaquemine**, Ind., n.f. The persimmon.

So the word was spelled respectively by Marest at Kaskaskia in 1712 (*Jesuit Relations and Allied Documents*, LXVI, 229); by Charlevoix (*Letters*, 294); and by Bossu (*Nouveaux Voyages aux Indes Occidentales*, II, 118 and n.). More commonly written: *plaquemine*. See also Read, 99-100.

**piastre**, n.f. A dollar. For list of coins and values, see *livre*.

**piastre gourde**, n.f. A dollar. Same as *piastre*. The special term may have been used to distinguish *piastre* coins from paper *piastres*. Alvord (*Cahokia Records*, 54, n. 2) said that the term *gourde* always appeared in combination with *piastre*; this, however, is not true, for many instances can be found in which *gourde* (q.v.) was used alone.

**picailon, picayon**, n.m. A picayune. A coin, or value, of six and one-fourth cents (Ditchy, 164). The importance of the *escalin* (q.v.) and the *picailon* in circulation is indicated by the very frequent bids in public sales of 6¼ cents, 12½ cents, 56¼ cents, 87½ cents, and the like. Flint spelled it *picalion* (*Geography and History of the Mississippi Valley*, I, 559).

**picaneau**, n.m. A name given by the French on the Mississippi to the gar, duckbill gar, jack or gar fish (*lepisosteus platostomus*), according to Rafinesque, *Ichthyologia Ohiensis*, 136. Flint, however, gave "pike" as the equivalent of *picannau* (*Geography and History of the Mississippi Valley*, I, 129). Rafinesque also said that "the French settlers of the Wabash and Missouri call them [*esox*] Piconeau and the American settlers Pikes or Pickerel" and that the Canadians used this name for the streaked pike (*op. cit.*, 131-132). See *brochetau*, *poisson armé*, *poisson caïman*.

**picaneau blanc**, n.m. A name given by the Missouri French to the salmon pike; also known as white pike, white jack, and white pickerel (Rafinesque, *Ichthyologia Ohiensis*, 132-133).

**picassé, picassée**, adj. m. and f. Marked by smallpox (Ditchy, 164; Clapin, 245). See *picoté*.

**picannau**. See *picaneau*.

**pichou**, Ind., n.m. The wild cat or a Canadian lynx. According to Read (101) *pichou* in Louisiana was the bob-tailed wild



cat. Canadians, according to Clapin (245), used the term for the lynx. See *pijou*.

**piconeau**, n.m. According to Rafinesque the Louisiana French call the buffalo fish (*catostomus bubalus*) *piconeau* (*Ichthyologia Ohiensis*, 112). But he also gave this name for the pike, spelling it both *piconeau* and *picaneau* (q.v.). See *buffle*, *carpe*, *casburgot*.

**picote**, n.f. Smallpox (Clapin, 245).

**picoté, picotée**, adj. m. and f. Marked with smallpox. See *picassé*.

**pièce**, n.f. In the fur trade the package of goods carried by a *voyageur* during a portage. The *pièce* weighed 90 to 100 pounds; two constituted a load. See Nute, *Voyageur*, 47.

**pied (du roi)**, n.m. The French foot was the equivalent of 32.5 cm. or 12.7893 English inches (Alexander, *Dictionary of Weights and Measures*, 86).

**pierrier**, n.m. A swivel gun.

**pierrotage**, n.m. Rubble stone and clay used as filling between the upright logs of the French house (Peterson, "French Houses of the Illinois Country," 5). Cf. *bousillage*.

**pierroter**, v. tr. To fill or stuff with a stone and clay mixture. Cf. *bousiller*.

**pieu**, n.m. A plank or stake.

"Ces cabanes [à nègres] sont couvertes de ces longs et larges bardeaux de cypre appelés *pieu*" (Robin, *Voyages*, III, 172). According to Cable *pieux* were split cypress boards; in *Bona-venture* (91) he described a schoolhouse "rudely walled with cypress split boards,—*pieux*,—planted endwise in the earth, like palisades. . . ." In the *Cahokia Records* (Alvord, ed., 256) *pieux* was used for the stakes of a fence.

**pijou**, Ind., n.m. The wild cat.

"We met on the Route [the Mississippi below the Ohio] with a Kind of wild Cats, called *Pijoux*, which are very much like ours but larger. I observed some had shorter Tails, and others that had much longer, and bigger. They also look very wild, and [the *voyageurs*] assured me, that they are very Carnivorous and good hunters" (Charlevoix, *Letters*, 304). See *pichou*.

**pince**, n.f. The sharp end of a birchbark canoe (Chamberlain, "Life and Growth of Words," 139; Nute, *Voyageur*, 25).

**pinette de prairie**, n.f. The blazing star, gayfeather, or button snakeroot.

Identified by Abert ("Notes," 398) as a *liatris pycnostachia*. Bailey spells the second term *psychostachya* (*Hortus*, 360).

**pinière**, n.f. A pine forest.

**pin rouge**, n.m. The red pine or Norway pine of the Canadians (Michaux, *Sylva*, III, 67).

**pinte**, n.f. The French pint was the equivalent of .24603 American gallon (Alexander, *Dictionary of Weights and Measures*, 87). See *chopine*, *pot*.

**pipe**, n.f. In water travel, the distance between the rest periods, during which the *voyageurs* were allowed time to smoke their pipes, was called a *pipe*. Robin (*Voyages*, II, 217) noted that the *pipe* was about two hours long; but, as Keating pointed out, conditions of weather, haste of travel, and the like caused frequent variation in length of *pipe* (*Long's Expedition*, II, 90). See also Nute, *Voyageur*, 50. Nute has written of *trois pipes* as about twelve miles (*ibid.*, 58). Chamberlain gave the *pipe* as two leagues (French or English?) and therefore five or six miles ("Life and Growth of Words," 140). Cf. *marche*, *pose*.

**piquant amourette**, **piquant d'amourette**. See *bois d'amourette*.

**piqué**, **piquée**, adj. m. and f. Tattooed.

**pique-bois-jaune**, n.m. The golden-winged woodpecker or flicker (Audubon, *Ornithological Biography*, I, 191). Read (59) gives *grande pique-bois* as the ivory-billed woodpecker and *pique-bois doré* as variant of *pique-bois-jaune*.

**pirogue**, n.f. A dugout canoe. The Missouri River canoe and that used on the lower Mississippi and its branches was a dugout made most commonly from the cottonwood poplar or the cypress, though cedar, walnut, and other woods were sometimes used. "On nomme *pirogues* ceux d'un seul tronc: il est de ceux-ci qui ont quarante à cinquante pieds de longueur sur une largeur de plus de six, avec une profondeur de quatre à

quatre et demi; ces pirogues sont faites de lyard ou peuplier, arbre qui, dans ces regions, parvient à une grandeur démesurée; mais le plus ordinairement elles sont de cypres, bois aussi léger et beaucoup plus solide, se déjetant moins, et se conservant long-temps dans l'eau, sans s'altérer à l'air" (Robin, *Voyages*, II, 208). For other descriptions see Le Page du Pratz, *Histoire*, I, 107, n.; Perrin du Lac, *Voyage*, 148.

Chittenden pointed out that on the Missouri River the *pirogues* were smaller, averaging fifteen to twenty feet in length (*La Barge*, I, 91-92). Surrey noted that some could carry thirty men and that they varied in freight capacity from one ton to forty-five or fifty tons (*Commerce of Louisiana*, 57-58). The *pirogue* had seats and was rowed, not paddled in the fashion of the birchbark; the larger *pirogues* often carried masts and sails. They provided the most common type of transport on the river system. Chittenden listed also a variant of the *pirogue*: sometimes two such canoes were joined by planking to form a larger vessel something like a flatboat (*La Barge*, I, 92-93). For derivation of term consult Read, 146. Cf. *canot*.

**piroguée**, n.f. A pirogue-load (Ditchy, 166). Cf. *canotée*.

**piroguer**, v.intr. To travel or to transport goods by *pirogue*.

**pisikiou**, Ind., n. According to Marquette this was the Indian name for the buffalo ("Premier Voyage," 110). See *boeuf sauvage*.

**piskiniou**. See *quiliou*.

**pistache**, n.f. The peanut (Read, 59).

**pistole**, n.f. A coin of 10 *livres* (q.v.).

**pite**, n.f. The Spanish bayonet or yucca (Read, 60).

**placée**, n.f. The colored mistress of a white man (Olmsted, *Seaboard Slave States*, 596). See also Ditchy, 166.

**placer**, v.tr. To keep a mistress (Olmsted, *Seaboard Slave States*, 598).

**placottes**. See *plats-côtes*.

**plaine**, n.f. Red or swamp maple (*Wisconsin Historical Collections*, XVI, 197 and n. 1; Michaux, *Sylva*, I, 100). Clapin (249) said it was so called because it was something like the plane tree of France.

**plaine bâtarde**, n.f. The dwarf maple (Taché, *Esquisse*, sec. édit., 16).

**plaque** (1), n.f. A bar (of lead).

**plaque** (2), n.f. A blaze—the hunter's slashing of the bark on a tree to mark his way (Clapin, 364).

**plaquemine**, Ind., n.f. The persimmon. See *piakimina*.

**plaqueminier**, Ind., n.m. The persimmon tree. See *piacminier*.

**plarine**. See *praline*.

**platin**, n.m. A marshy place (Cable, *Bonaventure*, 21 and Ditchy, 167).

**plats-côtes**, n.m. pl. Short-ribs.

In the butchering of the buffalo, after "casting aside the shoulders and the legs, [the Indians] lift in one piece the flat muscles of the chest and stomach" which, Tixier said, were called *plats-côtes*. "It is the most desirable cut of meat," he added, "... the short-ribs are flattened and sown with pieces of bark until they form a wide expanse of meat" (*Travels*, 193 and n. 7, 195). See also Fletcher and La Flesche, *Omaha Tribe*, 272-273; Coues, ed., *Henry and Thompson Journals*, I, 81, n. 3. See *boeuf*, *boudin*.

**pleurer**, v.intr. To wail, to cry out.

The action described by travelers in the verb *pleurer* was not generally a weeping or crying in the ordinary use of those words, but was rather a crying out by the Indian to the unseen spirits around him; it voiced not a personal grief but a lament and prayer, propitiation and supplication. Tixier has left one of the best descriptions of this crying out (*Travels*, 164-166):

"It was not yet daylight when I was awakened by unusual cries. I thought, at first, that some misfortune had happened. I was wrong: the wailers were singing a monotonous tune, a few words which they repeated constantly and among which the word '*tseht-houka*' recurred frequently: so the matter was the bison or buffalo. This religious song was addressed to the Great Spirit (Oua-Kondah) to ask of him a good hunt and to avert the wrath of the Evil Spirit. This supplication was accompanied by abundant tears.

"The Osage wail with a religious purpose; it is a prayer in which they expose before the Master of Life their pains and their needs; this prayer is sometimes addressed to the Evil Spirit, when the supplicant dreads some misfortune. For instance, the warriors who are to take part in an expedition tearfully beseech the Evil Spirit. They hope to be spared, through fasting and prayers, the death which threatens them. They believe that those privations they force on themselves will appease the anger of the evil one, and that they will be able to return to their lodges safe and sound.

"This song of tears, if I may call it thus, has its fixed rules; the men begin their loud praying long before daylight, and the women are allowed to sing only when the men have finished. They wail at any time during the day but especially in the morning in the lodges. During the day they sing while riding on horseback or in camp at some distance from the huts. Tears necessarily accompany fasting, or the smearing with clay: but a wailer is not obliged to fast. They usually cry several days in succession when they have made such a vow, but there are tear songs which are heard only after an accident.

"When an Osage dies, his relatives wail for some time in front of the lodge of the dead one; then they go and announce their loss to their friends; they arrive at the house perfectly composed, but as soon as they reach the door they utter three loud cries and begin the song of tears with an accompaniment of sobs. The following days they cry over the dead one with more regularity.

"Many times I have seen our cook Ouichingheh stop working and crouch comfortably in front of our lodge; after some preliminaries, she started her song in a very low tone; she gradually sang more excitedly, her voice grew louder, her breathing irregular, her eyes filled with tears, her body trembled; she uttered ear-splitting cries and big tears rolled down her cheeks. She had reached a condition of extreme excitement and sang with frenzy. She seemed to have become insane, but little by little she grew more calm, wiped her tears, and resumed her work.

"The savages do not succeed immediately in wailing perfectly. It takes much practice and training to become a good



wailer. Young children begin very early; one can often see little girls getting together to improve in this respect. They concentrate all their faculties, excite their imaginations, and reach a feverish exaltation which looks like the ecstasy of religious fanatics. It is a sort of frenzy which comes to them and leaves them at will."

For other accounts of this wailing see Brackenridge, *Journal*, 61-62; Bradbury, *Travels*, 63-64; Coues, ed., *Pike's Expeditions*, II, 367-368; Gregg, *Commerce of the Prairies*, II, 303-305; Nuttall, *Journal*, 244. On the general subject of prayer and religion consult Hodge, *Handbook*, II, 365-371; Dorsey, "A Study of Siouan Cults."

**plomb**, n.m. Lead. Particularly in the district of Sainte Genevieve lead was used as a medium of exchange as commonly as peltry.

**plus**, n.m. A standard of value for furs and goods in trade.

Perrin du Lac in 1802 noted that the Missouri River traders "appellent *plu* l'équivalent d'une piastre; ainsi deux peaux de chèvre ou de chevreau, font un *plu*. Une peau de chevreuil, ou de castor, fait un *plu*: une peau de loutre deux plus, etc. etc." (*Voyage*, 201). E. James (*Long's Expedition*, I, 311) recorded that "in trade, the largest sized beaver skin is called by the French a *plus*, and constitutes the chief standard of value. Thus as many of any other description of skins as are considered of equal value with this large beaver skin, are collectively denominated a *plus*; and the number of deer, raccoon, otter, &c. that shall respectively constitute a *plus*, is settled between the parties, previous to the commencement of the exchanges." See also Luttig, *Journal* (Drumm, ed.), 125.

**poil de boeuf**, n.m. Buffalo wool, buffalo hair. For accounts of its use by the Indians see Penicault's "Relation" (Margry, *Découvertes et Établissements*, V, 490) and Charlevoix, *Letters*, 293.

**point**, n.m. Point—"a short black stripe, about four inches long, woven into the mackinaw blanket to indicate its weight; a 3-pound blanket had three such stripes" (Coues, ed., *Forty Years a Fur Trader*, I, 13, n. 17). Blankets came in 2, 2½, 3, 3½ and 4 point weights.

**pointe**, n.f. A wooded point of land.

This curious word is obviously a contribution of the *voyageur* who measured distance on the river by the bends of the stream as indicated by the points or arms protruding, but it was used apparently for *wooded* points only. Tixier, for instance, wrote in Louisiana "déjà les bois prenaient la disposition qu'ils ont sur toute la rive du fleuve, formant ce qu'on nomme des *pointes* (timbers), c'est-à-dire une bordure qui longe le Mississipi" (*Voyage*, 20). Jean Baptiste Trudeau nearly fifty years earlier used the word in much the same way: "on trouve Sur les Bord du Missouri de distance en distance quelque *pointe* de Bois étroite et peu longue fourni seulement en petit liard, saules, et aussi menu bois" (Abel, ed., "Trudeau's Description of the Upper Missouri," 158-159). In her note Dr. Abel added that the trader Chardon used the word in the same way in his "Fort Clark Journal" and that Audubon in his "Missouri River Journal" wrote "We saw a patch of wood called in these regions a 'Point'." Cf. *île (islette) de bois, lisière de bois*.

**poire, poirier**, n.f., n.m. The service-berry and the tree which produces it.

Identified by Coues (*Henry and Thompson Journals*, I, 405) as *Amelanchier canadensis* or *A. alnifolia*. The fruit, he said, the Canadians called *poire*. See also Garry, "Diary," 119 and n. 3, 124 and n. 3. Chamberlain ("Life and Growth of Words," 136) cited it as *petite poire* and translated it *juneberry*.

**poisson armé**, n.m. The gar. The several species of gar (alligator gar, long-nosed gar, and short-nosed gar) found in the waters of Louisiana are there known as *poisson armé* (Read, 61). See *brochetau*, *picaneau*, *poisson caïman*. Rafinesque noted that the French near Sainte Genevieve used *poisson armé* for the spotted hornfish, *proceros tachete* (*Ichthyologia Ohiensis*, 156).

**poisson caïman**, n.m. A Louisiana name for the alligator fish or alligator gar (Rafinesque, *Ichthyologia Ohiensis*, 136, 139). See *brochetau*, *picaneau*, *poisson armé*.

**poisson lunette**, n.m. The white-eyed barbot (Rafinesque, *Ichthyologia Ohiensis*, 84). See *barbotte*.

**poisson pelle**, n.m. The shovelfish sturgeon, also known as spadefish, shovelfish, shovelhead, and flathead (Rafinesque, *Ichthyologia Ohiensis*, 146).

**poivrier**, n.m. Spicewood, spicebush, wild allspice.

"I had supped the previous evening on Tea made from the shrub called Spice-wood. A handful of young twigs or branches is set to boil and after it has boiled at least a quarter of an hour sugar is added and it is drunk like real Tea. There was no Milk at the time and I was told that Milk makes it much more agreeable to the taste. This beverage restores strength and it had that effect for I was very tired when I arrived. This shrub is the *Laurus Benjoin* Linn. The Illinois French call it Poivrier and the hunters season their meat with its wood" (Michaux, *Travels*, 91).

**pomme blanche**, n.f. The prairie turnip or Indian breadroot.

E. James made note of "the Nu-ga-re, or ground-apple, called by the French *Pomme blanche*; a root resembling a long turnip, about the size of a hen's egg, with a rough thick skin, and hard pith. It is sometimes eaten raw, and has a sweet taste, but is rather dry; or it is dried in the sun, and pulverized; in this state it furnishes the chief ingredient of an excellent soup" (*Long's Expedition*, I, 294-295). Audubon, at Cedar Island in the Missouri River, 22 May 1843, wrote: "We found here an abundance of what is called the White Apple, but which is anything else but an apple. The fruit grows under the ground about six inches; it is about the size of a hen's egg, covered with a woody, hard pellicle, a sixteenth of an inch thick, from which the fruit can be drawn without much difficulty; this is quite white; the exterior is a dirty, dark brown. The roots are woody. The flower was not in bloom, but I perceived that the leaves are ovate, and attached in fives. This plant is collected in great quantities by the Indians at this season and during the whole summer, and put to dry, which renders it as hard as wood; it is then pounded fine, and makes an excellent kind of mush upon which the Indians feed greedily" (Audubon-Coues, *Audubon's Journals*, I, 505-506). Tixier thought its taste and shape similar to those of the horse-radish (*Travels*, 188). Tabeau (Abel, ed., *Tabeau's Narrative*,

98), Arese (*Trip to the Prairies*, 88), and many other travelers made note of the prairie turnip. Botanically it was identified as *psoralea esculenta*. See *oignon sauvage*, *racine blanche*.

**pomme de cygne**, n.f. The swan apple or swan potato (*alisma plantago*) according to Owen, *Report*, 619.

**pomme de raquette**, n.f. The prickly pear.

"Pomme de raquette grows here in great plenty and very large, some the size of the hand; it is painful to horses, when they happen to tread upon it, for the points project on all sides, as strong and sharp as awls. The plants lie in clusters on the ground, and are generally flat and green" (Coues, ed., *Henry and Thompson Journals*, I, 321). In his note 42 Coues identified this plant as "the prickly-pear (*Opuntia*) so called from the racket-shaped or rather oval, flat, and fleshy joints of the stem, beset with prickles, and bearing upon their edges a juicy fruit, the 'pommes' of the Canadians, and the 'tunas' of the Spanish-Americans." See also Abel, ed., *Tabeau's Narrative*, 97 and nn. 14, 16. Not the same fruit or plant as the *poire* and *poirier* (q.v.).

**pomme des prairies**, n.f. "The prairie turnip of the Americans, the *pomme des prairies* of the Canadians" (Nicollet, *Report*, 11). See *pomme blanche*.

**pomme de terre**, n.f. The cowberry, groundnut, or wild bean.

"I observed in the broken banks of this island [Bonhomme, in the Missouri River above Saint Charles], a number of tuberos roots, which the Canadians call *pommes de terre*. They are eaten by them, and also by the Indians, and have much of the consistence of and taste of the Jerusalem artichoke: they are the roots of *glycine apios*" (Bradbury, *Travels*, 41). Taché gives *pomme de terre* as a name for the cowberry (*Esquisse*, sec. édit., 17). Owen (*Report*, 610-611) identifies the *apios tuberosa* as the *pomme de terre* of the *voyageur*. See *sagaban*.

**pomme-pourrie**, n.f. The Canadian French name for the nightjar or whip-poor-will (Chamberlain, "Life and Growth of Words," 86). See *bois-pourri*.

**pommette**, **pommier**, n.f., n.m. The mayhaw, and the tree which produces it (Read, 61).



**porcelaine**, n.f. Wampum. *Collier de porcelaine*: belt of wampum. See Nicolas Perrot in Blair, *Indian Tribes of the Upper Mississippi*, I, 152; Kurz, *Journal*, 251.

**portager**, v. intr. To make a portage; to carry a canoe and its load of freight from one navigable stretch of water to another.

**La Portraille**. According to Schoolcraft (*Narrative Journal*, 150-151), this was the name given by the *voyageurs* to the Pictured Rocks on the south shore of Lake Superior.

**pose**, n.f. In a portage, the distance traveled by the *voyageur* without stopping. Derived from *poser* (to deposit). The average length of a *pose* was about one-third of a mile. The *voyageurs*, having progressed so far, deposited their loads and returned for more; when the canoe and all the load had been moved to this point, the *voyageurs* struck out immediately for the next *pose*. See Keating, *Long's Expedition*, II, 90; Schoolcraft, *Narrative Journal*, 164 and n.; J. Johnston, "Account of Lake Superior," 165; Nute, *Voyageur*, 46. The word was sometimes spelled *pause*. Cf. *pipe*.

**poste**, n.m. Post, settlement. Used for any of the French settlements (particularly in the military or official sense), not merely Vincennes as the Americans erroneously assumed.

**pot**, n.m. A measure containing two (French) pints, and equal therefore to .49206 American gallon (Alexander, *Dictionary of Weights and Measures*, 89). See *pinte*, *chopine*.

**pouce**, n.m. An inch. The French inch, one-twelfth of the French foot, was equal to 1.0658 English inches (Alexander, *Dictionary of Weights and Measures*, 89). See *pied*.

**poudingue blanc**. See *boudin blanc*.

**poudrerie**, n.f. A fine, powdery snow.

"What pleases me most is, that we see no rain; and after a certain period of snow and *poudrerie* (it is thus that they call a fine snow that sifts in everywhere) the air is pure and clear" (Marest to Lamberville [Canada, ca. 1760] *Jesuit Relations and Allied Documents*, LXVI, 113). See also Clapin, 255; Chamberlain, "Life and Growth of Words," 83.

**pouillerie**, **poullerie**, n.f. Hen house, chicken house.



**pouilleux, pouilleuse**, adj. and n., m. and f. Literally, lousy. Figuratively, contemptible, low. It was in the latter sense that the word was applied as a nickname to Kaskaskia in retaliation for Misère and the like.

**poule d'eau**, n.f. A Louisiana name for the American coot (Audubon, *Ornithological Biography*, III, 293).

**poule de bois**, n.f. The wood-hen, woodpecker, prairie chicken, grouse.

Read (59) gives "woodpecker" for this term in Louisiana. Michaux, however, in the Illinois Country recorded seeing "poules de bois nommées Perdrix (*Tetrao lagopus*) par les Canadiens" (*Journal*, 84). It was probably the prairie chicken that Michaux saw. Chamberlain ("Life and Growth of Words," 86) reported that the Canadians gave this name to the golden woodpecker.

**poule d'Inde**, n.f. Turkey hen. Sometimes used for the night heron, *gros-bec* (q.v.), or the American bittern, *garde soleil* (q.v.).

**porcelaine, porceline**. Variant spellings of *porcelaine* (q.v.).

**prairie** (1), n.f. In the Illinois Country the most usual equivalent for "commons." In inventories or other documents animals described as *sur la prairie* were at large on the commons. See *commune*.

**prairie** (2), n.f. Properly speaking, a *prairie* was an extent of natural meadow land of varying size bounded by woods. The prairies around Saint Louis, the famous Looking-Glass prairie near Belleville, Illinois, were typical examples. For descriptions see Hall, *Notes on the Western States*, 69-79. The so-called great prairies between the Mississippi and the Rocky Mountains, the woodless or open prairies, are more properly referred to as the great plains. See *large*.

**prairie planchée**, n.f. A small plateau.

Nicollet noted ". . . a small plateau (or, as the voyageurs call it, a *prairie planché*)" (*Report*, 52).

**prairie tremblante**, n.f. A shaking prairie, marsh, quagmire.

In Louisiana the country east and south of Lake Borgne to the sea, a region of quicksand covered with vegetation, was

known as the "shaking marshes." Tixier hunted in that region in 1840: . . . "la *prairie tremblante*, sol mouvant où s'enfoncent pour ne plus reparaître les imprudents qui osent s'y hasarder" (*Voyage*, 26; *Travels*, 36, 72). Robin described the same region at the beginning of the century: "Sur les lieux marécageux, les massettes, les souchets se sèment de graines avec plus de profusion, jettent des racines plus longues, plus multipliées, plus entrelacées, et élèvent des touffes plus larges et plus fournies, jusqu'à former sur la surface de ces eaux marécageuses d'immenses plaines de verdure, nommées *prairies tremblantes*" (*Voyages*, II, 457). See *terre tremblante*.

**prairillon, prairieon**, n.m. A little prairie or meadow.

Read (179) renders *prairieon* as "little prairie," and cites *American State Papers, Public Lands*, III, 527. Frémont (*Report of the Exploring Expedition*, 55, 64) used the term for mountain meadows: "The [Sweet Water] river is again shut up in rugged hills, which come down to it from the main ridge in a succession of spurs three or four hundred feet high, and alternated with green level *prairillons* or meadows." See also Chamberlain, "Life and Growth of Words," 142.

**praline**, n.f. A sugar and nut candy. In Canada, a candy of maple sugar and almonds; by metathesis the word there has become *plarine* (Clapin, 249). In Louisiana a candy of brown sugar and pecans.

**prélat**, n.m. A tarpaulin.

In describing river boats Robin wrote: "Une autre grande toile nommée *prélat*, goudronnée avec encore plus de soin, couvre tous les objets dont il [le maître] est chargé, afin qu'ils ne puissent être avariés par le mauvais temps" (*Voyages*, II, 211-212). Standard French: *prélart*. By metathesis sometimes: *perlat*.

**prêle**, n.f. Rush, horsetail.

Michaux "observed on the banks of the Mississippi river *Equisetum* which the French Creoles call *Prêle*. This Plant has here a circumference of nearly one inch and the stalk is 4 feet high" (*Travels*, 80). According to Stansbury, *prêle* was the "common scouring-rush" (*Exploration of the Salt Lake Valley*, 227). See also Coues, ed., *Henry and Thompson Journals*, II, 667, n. 16; Robin, *Voyages*, III, 330.

**procureur du roi**, n.m. Public prosecutor. For the powers and duties of this official consult Brissaud, *History of French Public Law*, 465-469.

**propre**, n.m. Property acquired by inheritance; not therefore part of the *communauté* (q.v.). Consult Viollet, *Histoire du Droit Civil Français*, 772. Cf. *acquêt, conquêt*.

**Puant**. The French name for the Winnebago Indians. *La Baye des Puants* was one name for Green Bay.

**puante**, n.f. Ulloa gave this name for a species of *solanum* (nightshade) used in Louisiana as a vermifuge (*Mémoires Philosophiques*, I, 141).

**punaïse de bois**, n.f. The wood tick (Ulloa, *Mémoires Philosophiques*, II, 243).

## Q

**quantier**, n.m. A moccasin (Read, 63-64).

**quarré**, n.m. Common-fields. See *champ, grand carré*.

**quart** (1), n.m. A barrel of varying size. In standardizing measures in 1728 the Superior Council of Louisiana fixed the *quart* of beef at 180 lbs.; of olive oil at 45 *pots*; of flour at 180 lbs.; of brandy and red and white wine at 50 *pots*; sugar at 200 lbs. (Surrey, *Commerce of Louisiana*, 254, 262, 267, 274, 289). From time to time, however, there was a good deal of variation in these measures.

**quart** (2), n.m. Used as a measurement of cloth, a *quart* is a length or piece one-fourth of an *aune* (q.v.) in width (Litttré).

**quarte**, n.f. A liquid measure equal to two *pintes* (q.v.).

**quarteron, quarteronne**, n.m. and f. Quadroon. A person with one-fourth negro blood and three-fourths white. This has been occasionally used in Canada for a person with one Indian grandparent; *métis*, however, is the common term for Indian mixed-bloods there (Taché, *Esquisse*, 65). See *mulâtre*.

**quate**, n.m. A basin for melting metals (Alvord, *Cahokia Records*, 16, n. 1).

**queue de rat**, n.f. Cattail.

"We procured a quantity of small white root, about the thickness of a goose quill, which had an agreeable nutty flavor.

I ascertained that it was the root of the *Sium lineare* . . . it is named *uskotask* by the Crees and *queue de rat* by the Canadians" (Richardson, *Arctic Exploring Expedition*, 65). See also Read, 64.

**quiliou**, Ind., n.m. The golden eagle.

"In this manner they catch the eagle, called, by the English, the war eagle, and the golden eagle (*Aquila chrysaetos*) the Quiliou or *oiseau de medicine* [*sic*], of the Canadians" (Maximilian, *Travels in North America*, II, 348). Clapin (364) gave the Indian forms of this word as *kiniou*, *kiniw*, *piskiniou*. See *kiliou*, *oiseau de calumet*. Consult also Chamberlain, "Indian Words in French Canadian," II, 77.

**quincajou**. Variant of *carcajou* (*q.v.*).

**quinquinque**, n.f. The katydid (Dorrance, 93).

**quintal**, n.m. The hundredweight; 100 French pounds or 107.9219 English pounds (Alexander, *Dictionary of Weights and Measures*, 95).

**quintaux**, n.m. pl. Sheaves of wheat.

"Gerbes de blé, formées avec les épis fauchés le long des fosses, aux endroits ombreux" (Clapin, 265).

## R

**rababou**, n. According to Chamberlain this dish was a "concoction of flour and pemican" ("Life and Growth of Words," 140).

**racacha**, n.m. In Louisiana French of the Gulf Coast and New Orleans *racacha* is the name of the bur-grass or sand-bur. For derivation consult Read, 146-149.

**racatcha**, n.m. A large spur (Fortier, *Louisiana Studies*, 185; Read, 147).

**raccourci**, n.m. A short-cut. Applied equally to land or water travel (Clapin, 268; Ditchy, 176).

**raceminia**, Ind., n.f. The papaw.

A variant form of *acimine*, *assimine* (*q.v.*). "Among the fruits of this country those which seem to me the best, and which would certainly be appreciated in France, are the *Piakimina* and the *Racemina*. The latter are perhaps twice

as long as the finger and about as large as an infant's arm" (Marest to Germon [Kaskaskia, 1712], *Jesuit Relations and Allied Documents*, LXVI, 229).

**racine à Becquel**, n.f. The pink-root; the wormroot.

"*Sanicula marylandica* or Racine à Becquel [as it is called] by the Illinois French. . . . a decoction of the root is a sovereign remedy for several diseases and for long-continued venereal diseases" (Michaux, *Travels*, 68; Sargent, in editing the *Journal*, suggested for *sanicula*: *spigelia*, p. 121). The *spigelia marylandica* is the pink-root (Bailey, *Hortus*, 586).

**racine à Becquet**, n.f. The wild geranium.

"In the neighborhood of Fort Cheroquis is found also the Geranium called herbe or rather Racine à Becquet which is given for chronic diseases during several weeks" (Michaux, *Travels*, 77). This root is possibly that listed in the previous entry, but both the Thwaites edition and the original *Journal* (126) spell the name as above. Rafinesque identified the *racine à Becquet* as *geranium maculatum*: crowfoot, alum-root, spotted crane's bill, and storkbill were popular names for it in English (*Medical Flora*, I, 215).

**racine à Begnet**, n.f. Snakeroot.

"La viperine. . . . celle que les habitants de ce pays connoissent sous le nom *Racine à Begnet*. Ce nom lui est resté de l'effet presque miraculeux qu'elle produisit sur cette homme plus que sexagenaire" (Perrin du Lac, *Voyage*, 244-245). This root, to which Perrin du Lac attributed aphrodisiac power, was quite possibly the same as the *racine à Becquel* and *racine à Becquet*.

**racine blanche**, n.f. Another name for the prairie turnip? See *pomme blanche*.

Townsend described it as "the white or biscuit root, the *Racine blanc* of the Canadians,—(*Eulophus ambiguus*, of Nuttall). This is dried, pulverized with stones, and after being moistened with water, is made into cakes and baked in the sun. The taste is not unlike that of a stale biscuit, and to a hungry man, or one who has long subsisted without vegetables of any kind, is rather palatable" (*Narrative of a Journey across the Rocky Mountains*, 248).



**racine de quenouille**, n.f. Cattail (Denig, "Indian Tribes of the Upper Missouri," plate 67).

**racine d'ours**, n.f. White baneberry.

"The *Actaea alba* grows abundantly here; it is called by the Canadians *le racine d'ours*, and by the Crees, *musqua-mitsa-in* (Bear's food)" (Richardson, *Arctic Exploring Expedition*, 58). Consult Bailey, *Hortus*, 24.

**racine noire**, n.f. The black root or comb root, a specific for snakebite (Denig, "Indian Tribes of the Upper Missouri," plate 67).

**racine percée**, n.f. The water chinquapin.

"On the table there was a dish of *tchera-ouas* which we found excellent in the prairie but which we disregarded entirely at Duglass' house. The *tchera-ouas* are the roots of a water plant which looks very much like water lilies. The flowers, of a yellowish white color, have a pleasant odour; in the center there is a bright yellow capsule in the shape of the spout of a wateringpot; its upper part is flat and half lets out five or six seeds of a deep black colour. This plant is common in Louisiana; in the marshes of the prairie, it spreads its wide green leaves on the water. Six or eight canals, from which their name originated, run through the entire length of these roots. They taste somewhat like boiled chestnuts; they are flavoured with bison fat" (Tixier, *Travels*, 262-263). The true Osage form of Tixier's Indian term is *tse-wa-the* (La Flesche, *Dictionary of the Osage Language*, 160). According to La Flesche, the root is eaten either raw or boiled and large quantities of it are stored for the winter; the seeds are eaten raw. See also Robin, *Voyages*, II, 441, 443, and the detailed description of Nicolas Perrot in Blair, *Indian Tribes of the Upper Mississippi*, I, 115-117.

**racine rouge**, n.f. The redroot; probably, madder.

"We also found growing here a plant which is now green, called by the french 'racine rouge' / red root / which is said to be a specific in female obstructions; it has also been used combined with the China root to die red; which last probably acts as a mordant" (Dunbar, *Life, Letters, and Papers*, 277). See also Robin, *Voyages*, III, 453; Bartlett, *Dictionary of Americanisms*, 519.

**radeau**, n.m. A kind of flatboat.

"Toward the end of the French period in Louisiana . . . a boat resembling a flatboat of the present day began to be used on the Mississippi and its tributaries. This was called a 'radeau' and served principally as a freight boat and for heavy and bulky merchandise in general" (Surrey, *Commerce of Louisiana*, 61).

**râle bleu**, n.m. In Louisiana, the purple gallinule (Audubon, *Ornithological Biography*, IV, 40).

(grand) **râle de prairie**, n.m. In Louisiana, the great red-breasted rail or freshwater marsh hen (Audubon, *Ornithological Biography*, III, 28).

**raquette**. See *pomme de raquette*.

**raquette**, n.f. A snowshoe.

**rassades**, n.f. pl. Beads for the Indian trade.

"Petits grains de verre ou de faïence percés" (Perrin du Lac, *Voyage*, 338). See also Tixier, *Travels*, 137-138.

**ratafia**. See *tafia*.

**rat de bois**, n.m. The opossum.

"Je rencontrai un opossum, que dans le pays on nomme *rat de bois*" (Robin, *Voyages*, II, 327). See also Bossu, *Nouveaux Voyages aux Indes Occidentales*, II, 127. See *cochon de bois*.

**ravage**, n.m. The gnawed branches of trees and shrubs on which elk, moose, caribou, bears, and the like have fed; the feeding area itself (Clapin, 273).

**Réaumur**. The thermometer invented by René Antoine de Réaumur (1683-1757) had a range of 80° between the freezing point and boiling point. 9° F.=5°C.=4°R. For the conversion of Réaumur temperatures into Fahrenheit, multiply by 9/4 and add 32°.

**recollet**. See *cirier* (2).

**reduction**, n.f. A missionary station about which converted tribes were induced to settle (Chittenden and Richardson, *De Smet's Life and Travels*, I, 306, n. 14; 315, n. 1).

**régale**, n.m. The materials for a feast—commonly flour for cakes and puddings and half a pint of rum—given to *engagés*

on special occasions like Christmas and New Year (Nute, *Voyageur*, 85).

**régaler**, v. tr. To treat, to entertain. See *régale*.

A special significance was sometimes attached to the word: "Les Mandanes, Ricaras, Gros-ventres et autres peuples du Nord, ne font au contraire aucun cas de la fidélité conjugale; ils se plaisent même à *régaler* leurs amis de leurs femmes les plus jeunes et les plus jolies" (Perrin du Lac, *Voyage*, 351). Of *régaler* he said "c'est leur expression littéralement traduite."

**remous, remoux**, n.m. A whirlpool or eddy (Maximilian, *Travels in North America*, I, 239; II, 35).

**renversé**, n.m. "Tract of forest covered with trees blown down by storms" (Chamberlain, "Life and Growth of Words," 142).

**réveillon**,\* n.m. Used particularly for the Christmas breakfast.

"On leaving the church [Christmas Day], the members of the different families assembled together, and proceeded in a body to the house of the head, or patriarch of the family, to partake of the '*Réveillon*'. This was a breakfast, ample and abundant for all, and was an occasion for the expression and acknowledgment of those reciprocal sentiments and obligations which should ever exist in families . . ." (Primm, "New Year's Day in Saint Louis," 19).

**rigolet**, n.m. Creek.

Standard French has *rigole*, irrigation ditch, canal. Louisiana French has *rigolet* for the strait connecting lakes (Read, 180). In the central part of the Valley the word was used for "creek" (*American State Papers, Public Lands*, II, 194).

**robe de boeuf**, n.f. A buffalo skin was commonly called a buffalo robe.

**(Le) Rocher**. Starved Rock, on the Illinois River.

**roquille**, n.f. A liquid measure; two *roquilles* make one *chopine* (q.v.) (Alexander, *Dictionary of Weights and Measures*, 135).

**rossignol**, n.m. In Canada, the song sparrow (Chamberlain, "Life and Growth of Words," 85). In Louisiana, according to

Berquin-Duvallon, this name was sometimes given to the mockingbird (*Vue de la Colonie*, 107).

**roulaison**, n.f. Sugar-making; the process of manufacture (Robin, *Voyages*, II, 223-232; Tixier, *Travels*, 47; Ditchy, 188).

## S

**sablière**, n.f. A sleeper. A timber on which the joists, rafters, or partitions rest. Clapin (287) uses the masculine form.

**sac**, n.m. The *sac* of Paris, as a measure of capacity for wheat and flour, equalled 5.99872 American bushels (Alexander, *Dictionary of Weights and Measures*, 100).

**sacacomí, saccacomí**, Ind., n.m. The bearberry. Also, the smoking mixture made from the leaves of this shrub. Sometimes mistakenly written *sac-à-commis*. Consult Chamberlain, "Indian Words in French Canadian," II, 77; Clapin, 287; Elliott, "Speech Mixture in French Canada," 150. See *graine d'ours*.

**sac-à-feu**, n.m. The sack or bag containing the pipe and other smoking equipment of the *voyageur* (Taché, *Forestiers et Voyageurs*, 159).

**sacamité, sagamité**, Ind., n.f. Hominy.

"Corn boiled in salt water" (Tixier, *Travels*, 56). See also Charlevoix, *Letters*, 238; Chamberlain, "Indian Words in French Canadian," II, 87. For derivation see Read, 105-106. Cf. *gru*.

**sacatra**, n.m. The child of a *griffe* (q.v.) and a negro; a person with seven-eighths negro blood (Olmsted, *Seaboard Slave States*, 583). See *mulâtre*.

**sagaban**, n. The groundnut, potato bean, or wild bean. According to Bartlett the "root of the *apios tuberosa* was used as food by the Indians of the North-west and elsewhere" (*Dictionary of Americanisms*, 545). See Bailey, *Hortus*, 51. Cf. *pomme de terre*.

**sagamité**. See *sacamité*.

**salaison**, n.f. The salting of meat, the operation of curing or preserving by means of salt. Nuttall mentioned a "brook, called by the French Salaiseau, from some hunters having

killed a quantity of bison, and salted the beef for traffic" (*Journal of Travels*, 231).

**saline**, n.f. Salt spring, salt lick, salt works. See *glaise*.

**sang-mêle**, [**sang-mêlé**], n.m. In Canada, according to Clapin (290), this was a synonym for *métis* (q.v.). In Louisiana, according to Olmsted, it was the child of a *demi-meamalouc* (q.v.) and a white, a person with one-sixtyfourth negro blood (*Seaboard Slave States*, 583). See *mulâtre*.

**sans dessein**. To do anything *sans dessein* was to do it "without any cause," "with no particular object," or "for nothing" (John McDonnell, "The Red River," 288 and n. 1; Chamberlain, "Life and Growth of Words," 138-139; Taché, *Forestiers et Voyageurs*, 171). See *Côte sans Dessein*.

**sarcelle**, n.f. The blue-winged teal.

"At New Orleans, and during spring, when this bird is in full plumage, it is called by the Creoles of Louisiana 'Sarcelle Printanniere'; and in autumn, when scarcely an individual can be seen retaining the beauty of its spring plumage, it is known as the 'Sarcelle Automniere'" (Audubon, *Ornithological Biography*, IV, 112). Elsewhere Audubon gave *sarcelle d'hiver* as the Louisiana name for the green-winged teal and *sarcelle d'été* for the blue-winged teal (*ibid.*, III, 220).

**saulière**, n.f. A wood or thicket of willows.

**sault**, n.m. A rapid or waterfall.

**Sauteurs**. The people of the *sault*—the French name for the Chippewa Indians.

**sauter les rapides**. To run or shoot the rapids, in highwater. See J. Johnston, "Account of Lake Superior," 166; Clapin, 290.

**sauvage**, **sauvagesse**, n.m. and f. An Indian. Throughout this period (1673-1850) the French in the Mississippi Valley commonly referred to the Indians as the *nation(s)*, used the tribal name, or used the general term *sauvage*. See *Indien*, *peau rouge*.

**sauvage**, adj. Literally, "savage," "wild," but better rendered "Indian." In some contexts such a distinction will not matter. As an adjective one hardly wishes, however, to translate *pirogue sauvage* (Poisson, *Jesuit Relations and Allied Documents*, LXVII, 298) as a "wild" or "savage canoe."



**savane**, n.f. According to Read (149) *savane* in Louisiana signifies "pasture land," but in Canada "wet" or "swampy ground." Chamberlain gives the Canadian meaning as "bogs and marshes" ("Life and Growth of Words," 141). Not used for "plain" or "prairie."

**schischikué**. See *chichakois*.

**seigneur, seigneurie**, n.m., n.f. For a discussion of patents of nobility granted in Canada consult Munro, *The Seignorial System in Canada*.

**serpent à corne**, n.m. The horned snake. Tixier, among other travelers, discussed the horned snake (*Travels*, 78-80). Consult Van Denburgh, *The Reptiles of Western North America*, II, 953-958.

**serpent à sonnettes**, n.m. The rattlesnake. Louisiana French has now *serpent sonnettes* (Read, 69).

**serpent fouetteur**, n.m. The whip snake, coachwhip snake. Michaux called it "un serpent noir de l'espece Veep-Coach (fouet de cocher)" (*Journal*, 17). Tixier spoke of it as the *serpent fouetteur* (*Travels*, 80-81). Consult Read, 39; A. I. Ortenburger, *The Whip Snakes and Racers*.

**sieur**, n.m. This term of address has only the value of *mon-sieur*. See *dame*. For a discussion of nobility in Canada, consult Munro, *The Seignorial System in Canada*.

**siffleur (1)**, n.m. The hog-nosed snake.

Perrin du Lac made note of "le *siffleur* que les Anglois appellent serpent cuivré, à cause de la couleur de sa tête qui est d'un jaune de cuivre" (*Voyage*, 248). Read points out, however, that Perrin du Lac is in error in identifying this snake with the copperhead, for the *siffleur* is harmless (70).

**siffleur (2)**, n.m. The ground hog.

Audubon wrote that "the Quebec Marmot is called by the French Canadians *siffleur* always, by the Americans Ground Hog, and rarely indeed marmot by any one" (*Journal* . . . 1840-1843, Corning, ed., 107-108). "Marmottes par les Canadiens Siffleurs" (Michaux, *Journal*, 83).

**sirop**, n.m. In Louisiana, molasses.

**soldat**, n.m. Soldier. More exactly: military police.

"On all occasions of public rejoicings, festivals, dances, or general hunts, a number of resolute warriors are previously appointed, to preserve order, and keep the peace. In token of their office they paint themselves entirely black; usually wear the *crow*, and arm themselves with a whip or war-club, with which they punish on the spot those who misbehave, and are at once both judges and executioners. Thus, at the bison hunts, they knock down or flog those whose manoeuvres tend to frighten the game, before all are ready, or previously to their having arrived at the proper point, from which they sally forth upon them. Four or five such officers, or soldiers, are appointed at a council of the chiefs, held in the evening, to preserve order amongst the hunters for the succeeding day" (E. James, *Long's Expedition*, I, 297). Consult also the "De Gannes Memoir" (Pease and Werner, *French Foundations*, 309); Tabeau, *Narrative*, 116-120; Tixier, *Travels*, 175, 189, 190, 245; Fletcher and La Flesche, *Omaha Tribe*, 210, 279, 281, 282, 442.

**sol**, n.m. The sou. The twentieth part of a *livre* (q.v.) or *franc*.

**sorcier**, n.m. Medicine-man. See *médecin*.

**sou**, n.m. The twentieth part of the *livre* or *franc*. For a list of coins and values, see *livre*.

**soulier sauvage**, n.m. A moccasin.

**spatule**, n.f. The shoveler duck (Ulloa, *Mémoires Philosophiques*, I, 193).

**squine**, n.f. The greenbriar.

"The French Creoles call the species of *Smilax* found in the Illinois country, *Squine*. Only the thorny species grows there" (Michaux, *Travels*, 79).

**subrogé tuteur**. Surrogate guardian. See *tuteur*.

**succession**, n.f. For laws governing wills and probate procedure see the *Coutumes de Paris*, II, 59-198. For examples see Porteous, "A Louisiana Will of the Spanish Era, 1776," and Dart, Price, and Cruzat, "Inventory of the Estate of Prevost."

**suce-fleur**, n.f. The hummingbird (Ulloa, *Mémoires Philosophiques*, II, 240). See *bec fleur*.

**sucrerie**, n.f. An establishment for the making of sugar. In Canada, maple sugar; in Louisiana, cane sugar. For Louisiana, see Berquin-Duvallon, *Vue de la Colonie*, 120-141. See *roulaison*.

**suerie**, n.f. A sweat bath in the Indian fashion (Chamberlain, "Life and Growth of Words," 142).

**suisse** (1), n.m. A beadle.

According to the report on the religious condition of Louisiana, 1772, the beadle was "dressed in a blue uniform, with a scarlet scarf. He carries a pike, and in this guise attends the divine service. His function is to prevent irreverence in the sacred edifice, and to repress conversation" (Houck, *Spanish Régime in Missouri*, I, 117).

**suisse** (2), n.m. According to Clapin (305), in Canada *suisse* is used for Huguenots and Canadian-French Protestants.

**suisse** (3), n.m. Chipmunk. So called "from the resemblance of its body to the striped Swiss guards of the Pope" (Chamberlain, "Life and Growth of Words," 86).

**syndic**, n.m. An attorney, an agent.

The syndic served as agent of the inhabitants and as agent of the administration. In the first capacity he called assemblies of the inhabitants and presided over them in the absence of the local judge. He received and expended the funds of the community and had custody of papers and archives. In the second capacity "he played a role in the levying of taxes; he supervised the repair of roads, looked after the lodging of troops in transit, the destruction of caterpillars, the quarantine of epizootics and informed the intendant of all happenings which could affect the service of the king or the public tranquility (epidemics etc.)." The syndic served for one year. The duties were so heavy that the post was little sought after, but no one was permitted to decline. For neglect of duty the syndic was subject to heavy fine. By way of compensation he was exempt from serving on the watch and from part of the *taille*. (Brissaud, *History of French Public Law*, 422.)

At Saint Louis in 1782, for example, eight syndics were named by an assembly of inhabitants "for the purpose of establishing fixed and unalterable rules for the construction

and repair of streets, bridges and drains of this village." The council decided that thereafter an assembly of the inhabitants on the first day of each year should elect two syndics to supervise these public affairs. The council of syndics also provided rules for the construction and repair of fences of the village common and for the selection of a syndic and umpires to inspect fences and enforce rules. (Billon, *Annals of St. Louis*, [1764-1804], 116-120.)

In private law he was an administrator or agent: in 1779 Eugene Alvarez was "Syndic de la succession de deffunt Domingo Bargas" (Fr. and Span. Arch. St. L., Nos. 2579, 2356).

**sysyquoy.** See *chichakois*.

## T

**tafia, taffia**, n.m. Rum. *Coup de tafia*: a drink of rum. Consult Read, 106-107.

**taïque**, Ind., n.f. A squaw (Read, 107); Tixier wrote *tahik* (*Travels*, 57).

**talle**, n.f. A thicket, brush, a clump of trees or bushes.

"A very celebrated spot [on the river Jacques], called by the Sioux *Otuhu-oju*—meaning, literally, the place 'where the oaks spring up'. . . (or, as the French call it, *Talle des Chênes*)" (Nicollet, *Report*, 46). Ditchy (199) spells it *tale*.

**tannant**, adj. Tiresome, annoying, irksome, boring.

**tanner (se)**, v. intr. "To labor hard for a thing" (Kurz, *Journal*, 104).

**taureau**, n.m. A large skin sack used for storing pemmican, merchandise, etc. So called because the skin of the bull buffalo was used for it. Cf. *faon*.

**tavelle**, n.f. Lace, embroidery, edging (Clapin, 311).

**tendelet**, n.m. A kind of cabin or sheltered deck near the stern of a river boat.

"Les voitures destinées à remonter le Mississipi pour aller si loin dans les divers établissemens de la Louisiane porter aux cultivateurs les objets nécessaires à leurs besoins, ont toutes sur l'arrière un couvert nommé *tendelet*, fait quelquefois en

menuiserie, mais le plus ordinairement en simples perches cintrées, recouvertes d'une large toile bien goudronnée, pour y être à l'abri du soleil et des pluies; quelquefois, au lieu de toiles goudronnées, on le couvre de peaux de boeuf. Ce tendelet est destiné pour le maître de la voiture et ceux de sa société: plus élevé que le reste de la voiture, il est assez commode durant la marche, pour observer le paysage: on y dort la nuit, on y mange de jour, quand il fait mauvais temps, et il faut s'y tenir pendant la durée de la marche, quoiqu'elle soit lente, parce qu'en beaucoup d'endroits on ne trouverait pas de chemins pour suivre à pied" (Robin, *Voyages*, II, 211).

**terre grasse**, n.f. "A very stiff, black soil, called '*terre grasse*,' and having a feeling when wet, like lard or grease" (Flint, *Geography and History of the Mississippi Valley*, I, 150).

**terreine** [*terrine*?], n.f. This "is the name given earthen jugs used for clarifying river water" (Alvord, *Cahokia Records*, 453, n. 2).

**terres brûlées**. See *côtes brûlées*.

**terres folles**, n.f. pl. The district on the south shore of Lake Superior (Chamberlain, "Life and Growth of Words," 142).

**terres jaunes**, n.f. pl. The Yellowstone country of the Missouri River (Chamberlain, "Life and Growth of Words," 142).

**terre tremblante**, n.f. In Canada, shaky ground, not swamps (Chamberlain, "Life and Growth of Words," 141). Cf. *prairie tremblante*.

**tête de femme**, n.f. A tussock of long grass (Coues, ed., *Henry and Thompson Journals*, I, 131); "little clumps of moss on the prairies" (Chamberlain, "Life and Growth of Words," 136).

**tête plate**, n.f. According to Flint, the water moccasin was so called because of its large flat head (*Geography and History of the Mississippi Valley*, I, 113). See *bâtard* (1).

**téton**, n.m. A breast. Applied by the French to mountains similarly to their use of *mamelle* (q.v.) for "hill," as, for instance, the Grand Tetons.

**thé canadien**, n.m. Common meadowsweet (Taché, *Esquisse*, sec. édit., 16).



**tierçon**, n.m. A measure of liquid capacity. A *tierçon* of indigo in 1745 was 42 gallons (Surrey, *Commerce of Louisiana*, 204). According to Alexander (*Dictionary of Weights and Measures*, 113), the *tierçon* of Paris equalled 23.61926 American gallons. Surrey may have confused the French *tierçon* with the English and American *tierce* of 42 gallons.

**tigre, tigre américain**, n.m. The cougar, puma, or mountain lion. See Le Page du Pratz, *Histoire*, II, 90-92; Tixier, *Travels*, 175; Read, 101. Cf. *chat-tigre, pichou*.

**tiourouk**, n. The rice bird, rice bunting, reed bird, or bobolink. "Une petite espèce de chevaliers, qu'on nomme *tiourouks*, couraient avec eux [pluviers] dans l'herbe et les rizières, ou volaient en troupes compactes en rasant la terre" (Tixier, *Voyage*, 52). See also Audubon, *Ornithological Biography*, I, 283-287.

**toise**, n.f. A linear measure of 6 French feet, 1.949 meters, or 6.3945 English feet.

**tom-beck-bé**, n. The trumpet flower.

"A kind of trumpet flower [bignonia] common along the Tom-beck-be river which flows into the Alabama" (Tixier, *Travels*, 83 and n. 74). See also Robin, *Voyages*, III, 409-410.

**tombereau**, n.m. A farm wagon with double sides (Dorrance, 98).

**tomberée, tombré**, n.f. A cart-load, the contents of a *tombereau*. E. g., "la *tomberée* de dixhuit sacs de deux minots."

**tonneau**, n.m. The old French ton equalled 2158.43 English pounds or 42.567 bushels (Alexander, *Dictionary of Weights and Measures*, 115).

**toque**, n.f. A style of hair-dressing among the Indians.

"The *toque* among the Blackfeet is a tail, seven or eight feet long, made of horse and buffalo hair, interwoven with their own. But instead of floating behind in the ordinary way, this tail is located upon the party's forehead and stands out spirally, something like a rhinoceros horn. Such a tail among the Blackfeet is a mark of great distinction and bravery; the longer the tail the greater the courage the bearer must display upon occasion" (De Smet, *Life and Travels*, II, 590). See also Hodge, *Handbook*, I, 524-526.

**tourte**, n.f. Wild pigeon. (Chamberlain, "Life and Growth of Words," 85; Clapin, 319).

**train de bois**, n.m. A lumber raft (Chamberlain, "Life and Growth of Words," 137). Cf. *cage*.

**traîne**, n.f. A large sled, drawn by horse or dog, used for hauling (Clapin, 320). See *travail*.

**traîneau**, n.m. A small, dog-drawn sled (Clapin, 320). See *travail*.

**traîne sauvage**, n.f. A toboggan, an Indian sled (Chamberlain, "Life and Growth of Words," 137).

**traite**, n.f. The fur-trade.

**traiter**, v. tr. To trade with the Indians for furs.

"Seul terme en usage dans le pays pour désigner les échanges que les Blancs font avec les Sauvages" (Perrin du Lac, *Voyage*, 177).

**traiteur**, n.m. Trader. At first, any man trading directly with the Indians. Later, the resident trader or representative of a fur company.

**travail**, n.m. A sled commonly drawn by dogs. Often written by the English and Americans *travail*, *travaille*, *travee*, *traverse*, *travois* (Coues, ed., *Henry and Thompson Journals*, I, 142, n. 23; Ruxton, *In the Old West*, 170-172; Kurz, *Journal*, 75).

**travail à cheval**, n.m. A horse-litter. Cf. *cariole*.

**travee**. See *travail*.

**traverse**, n.f. In the language of the *voyageur*, a *traverse* was any large open body of water to be crossed in canoes. See Chamberlain, "Life and Growth of Words," 140-141; Nute, *Voyageur*, 61. *Traverse* is also a variant spelling of *travail* (q.v.).

**traversier**, n.m. According to Surrey, this was a general term for larger boats, used much for vessels in the Gulf trade (*Commerce of Louisiana*, 63). In Canada *traversier* signifies *ferry* (Clapin, 321; Ditchy, 207).

**travois**. See *travail*.

**tremble, tremblier**, n.m. The Canadian poplar or quaking aspen.

"The Canada Poplar is called by the Canadians Tremble and by the English of Canada Quaking Aspen" (Michaux, *Travels*, 75).

**tremblière**, n.f. A grove or forest of aspens, Canadian poplars.

**tremper**, v. intr. To stand in water, to soak.

In the phrase *La Montagne qui trempe à l'eau* (in the Mississippi River at Lake Pepin) *tremper* has frequently been mistaken for *tromper*, "to deceive," and therefore mistranslated. According to Catlin (*Illustrations of the Manners, Customs, and Conditions of the North American Indians*, II, 209) American soldiers called it Mount Strombolo. The name of this mountain is now generally given as Mount Trempealeau. The term, however, which means "the mountain that stands in the water," was applied to more than one such hill. Richardson noted on the Mackenzie River that "a round-topped hill, named 'Rock by the River's Side' (*Roche qui trempe à l'eau*), rises precipitously from the water's edge to the height of five or six hundred feet or more" (*Arctic Exploring Expedition*, 109). A description of the Lake Pepin mountain can be found in Keating, *Long's Expedition*, I, 271-272. See also Coues, *Pike's Expeditions*, I, 52 and n. 26.

**tripe de roche**, n.f. A lichen; edible moss.

J. Long wrote that "*Tripe de roche*, or, *hawercoon*, is a weed that grows to the rocks, of a spongy nature, and very unwholesome, causing violent pains in the bowels . . ." (*Voyages and Travels*, 156). It was likewise used as food in the Illinois Country (Charlevoix, *Letters*, 238). See also *Wisconsin Historical Collections*, XVI, 24 and n. 1.

**tutelle**, n.f. The state of guardianship, the authority given for the conservation of the property of a minor. For a discussion of the *tutelle* see Viollet, *Histoire du Droit Civil Français*, 531-547. Although a guardian might be named by will, or guardianship might fall by natural course to the surviving parent or grandparent, as well as by court appointment, in practice all guardianships had to be made or approved by the court. Cf. *curatelle*, *émancipation*.

**tuteur**, n.m. Guardian. The duty of the guardian was to watch over the physical welfare of the minor, to administer his property, and to represent him in various public acts. In some of his acts the *tuteur* was required to have the consent of the *conseil de famille*. When the interests of the guardian and those of the minor were in conflict, the *tuteur* gave way to the *subrogé tuteur*. Consult Viollet, *Histoire du Droit Civil Français*, 531-547. Cf. *curateur, émancipation*. See also Cruzat, "French Colonial Procedure for the Appointment of Tutors to Minors, 1735"; Porteous, "Governor Unzaga and the Family Meeting."

## V

**vacation**, n.f. The sitting or attendance of public officials, as at a public sale.

**vache**, n.f. In the buffalo country, very often used for buffalo cow and by extension for the buffalo in general. Cf. *boeuf, boeuf sauvage*. In Canada *vache* or *vache sauvage* was used for the moose (Shea, *Discovery and Exploration of the Mississippi Valley*, 17, n.).

**vache à lait**, n.f. Milkweed.

"My Frenchman called it *vache à lait*. The Mexican cook calls it *capote des acarte*" (Stansbury, *Exploration of the Salt Lake Valley*, 175).

**vacherie**, n.f. Stock farm.

**vacheur**, n.m. Herder (Cable, *Bonaventure*, 66).

**varangue, varengle**, n.f. Rib of a canoe (Chamberlain, "Life and Growth of Words," 139).

**vase**, n.f. A morass or swamp (Garry, "Diary," 104-105).

**vaseuse, vaseux**, adj. Muddy, swampy.

John Sibley spoke of "a river [in Louisiana] . . . called La Vazzures or Boggy River this river is about 200 yards wide, shallow, & muddy bottom" (Dunbar, *Life, Letters, and Papers*, 168-169). In the central part of the Mississippi Valley such a name was generally written *Rivière aux Vases*.

**venaison**, n.f. Venison. May be used for any meat killed on the hunt, but particularly that of the deer or caribou.

**verge**, n.f. A linear and superficial measure. As a (superficial) measure of land, the *verge* was almost a quarter of an *arpent* (Littré). The surveyor's *verge* in France varied from 6.15777 to 6.70645 yards (Alexander, *Dictionary of Weights and Measures*, 119). As a measure of cloth, the *verge* equalled the English ell (Malhiot's *Journal*, 223, n. 31). Clapin (329) gives the equivalent as 92 cm., almost 1 English yard.

**Vide Poche**. A nickname for Carondelet, now a part of Saint Louis.

**La Vieille**. A deity of the *voyageurs* on the northern lakes: "the old woman who presides over the winds" (Richardson, *Arctic Exploring Expedition*, 63).

**vieux, vieille**, n.m. and f. Old man, old woman. But often used as equivalents of husband, wife, from marriage day forth, regardless of age or youth. See Cable, *Bonaventure*, 67.

**vigne sauvage**, n.f. In Canada, the winter grape (Taché, *Esquisse*, sec. édit., 16).

**vigne vierge**, n.f. Woodbine (Taché, *Esquisse*, sec. édit., 16).

**la ville**. In the eighteenth century New Orleans was commonly referred to as *la ville*. For the Illinois French to go *à la ville* meant to go to New Orleans. Volney noted at Vincennes in 1796 that the people there, too, said of a man who was going to New Orleans, *il va en ville*, just as if he lived in a suburb rather than fifteen hundred miles away (*Tableau du Climat*, II, 402).

**vinaigrier, vinigrier**, n.m. The sumac (Le Page du Pratz, *Histoire*, II, 45; Dorrance, 100).

**violon**, n.m. The gadwall duck was so called, said Audubon, "on account of the whistling sound of its wings" (*Ornithological Biography*, IV, 353).

**vipérine**, n.f. The snakeroot (Bossu, *Nouveaux Voyages aux Indes Occidentales*, II, 123; Perrin du Lac, *Voyage*, 244-245; Ulloa, *Mémoires Philosophiques*, I, 149).

**vivres**, n.m. pl. Provisions; consequently, food crops.

**voiture**, n.f. Boat.

"L'on est tellement accoutumé à voyager dans ce pays par eau, que le mot générique de *voiture* s'applique toujours à un



bateau ou nacelle. Quand un habitant dit, *J'ai amené ma voiture, je vous offre une place dans ma voiture*, il faut supposer qu'il parle de sa pirogue ou de sa barque, comme le Parisien, en disant le même mot, désigne son carosse" (Robin, *Voyages*, II, 207). See also Truteau, "Journal," 305.

**voyage**, n.m. A load, a wagon-load, a boat-load. *Voyage de foin*: a load of hay.

**voyager**, v. intr. To travel by canoe.

**voyageur**, n.m. A boatman or canoeman. *Engagé* was a general term including any and all employees in the fur and Indian trade; *voyageur* was applied only to boatmen. Though on other occasions a *voyageur* might hunt or trap, those functions were not ordinarily his. For an interesting and detailed account of the boatmen, consult Nute, *Voyageur*.

## Y

**yamme**, n.f. The yam (Read, 145, 149).

## Z

**zambo**, n.m. A sambo; a person of mixed blood, generally Indian and negro (Littré; Ulloa, *Mémoires Philosophiques*, II, 63-64). See *jambo*, *métis*, *mulâtre*.



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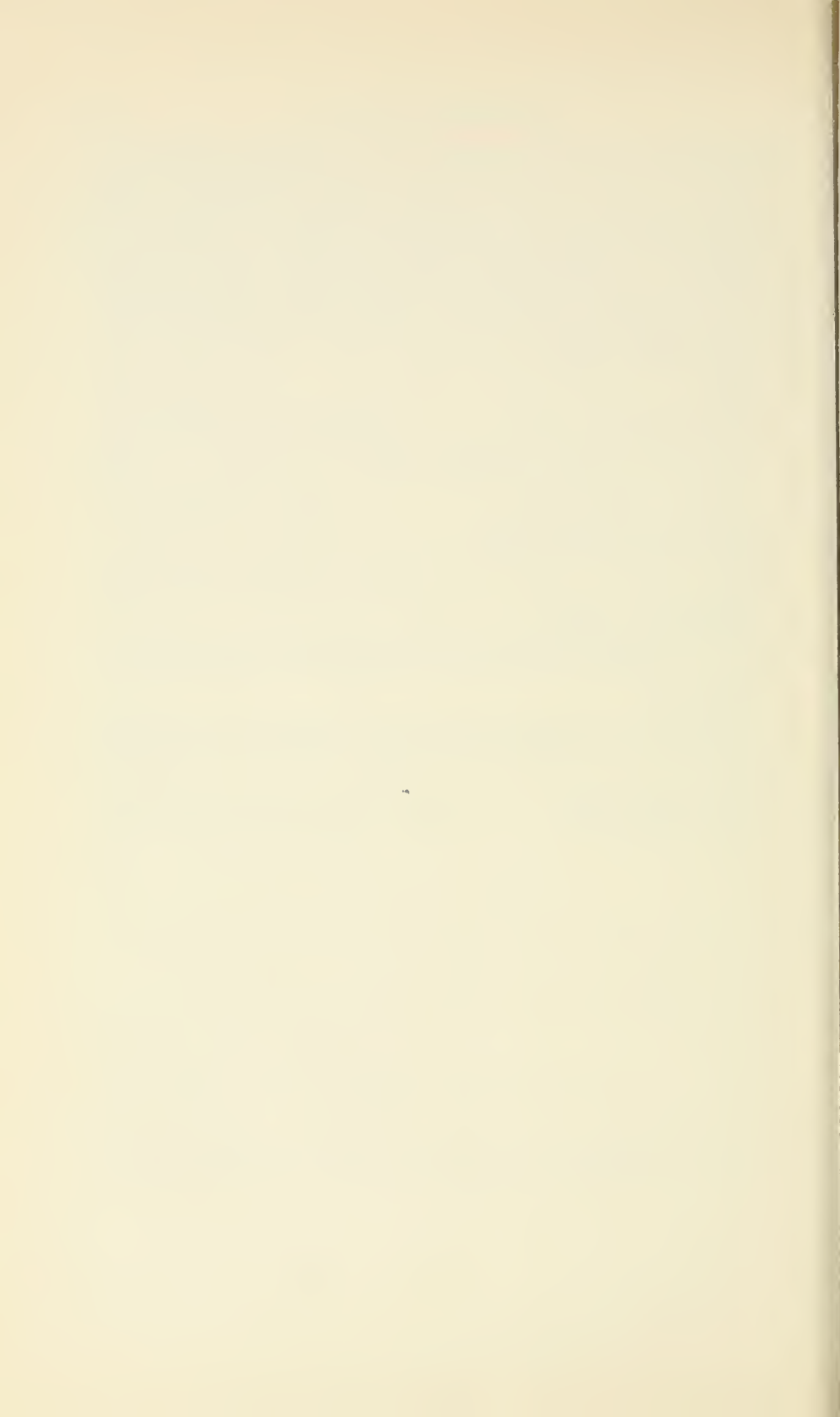
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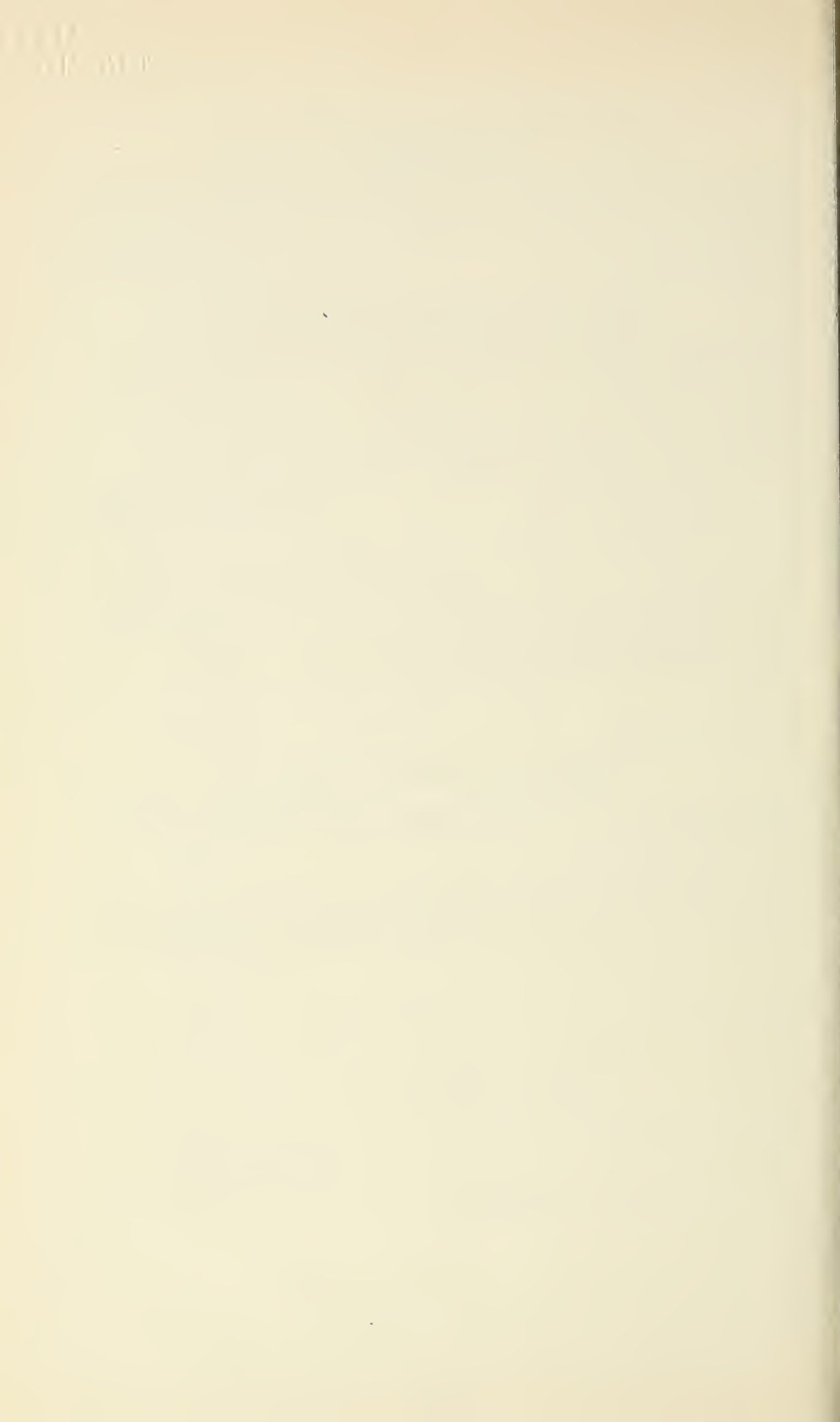
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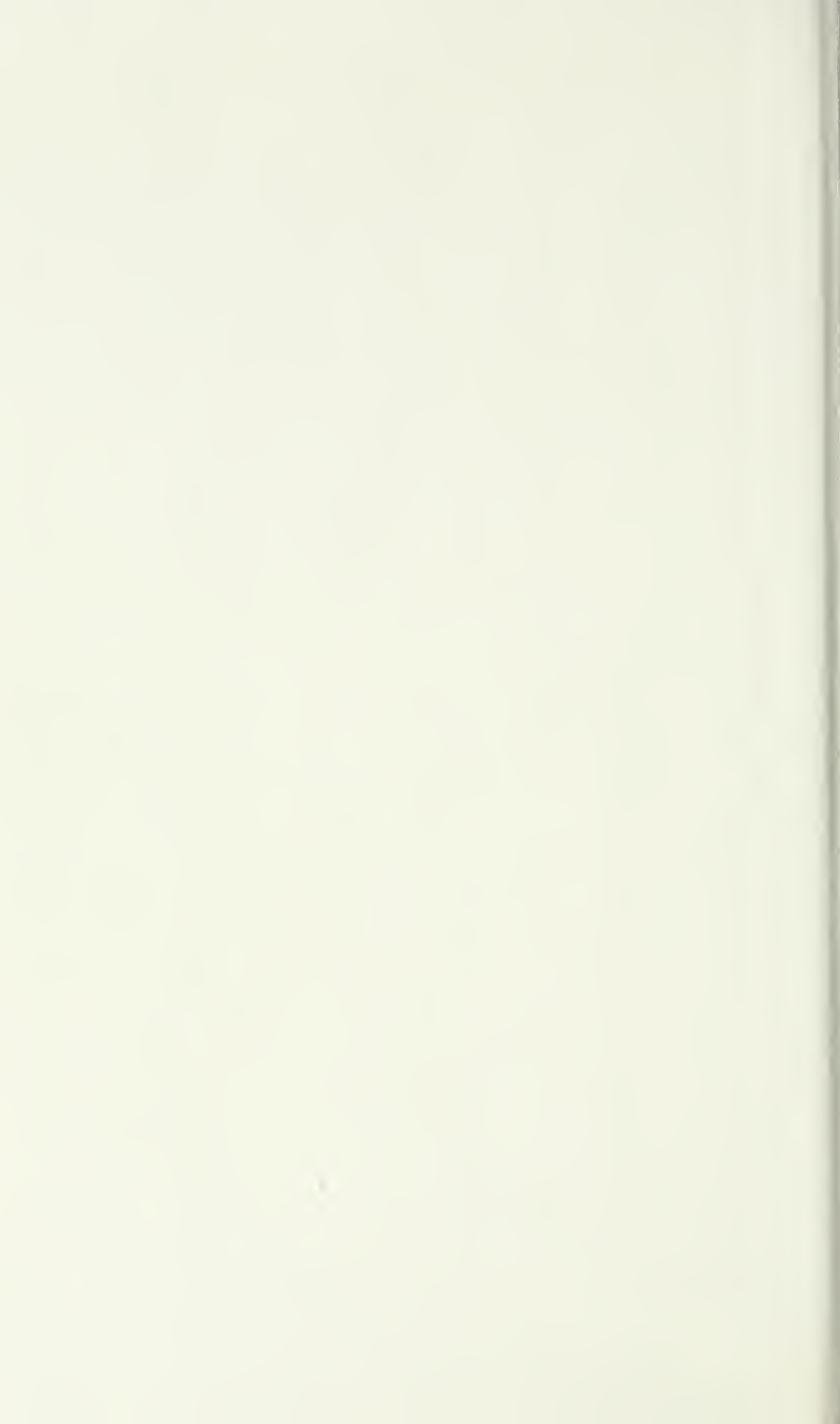
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